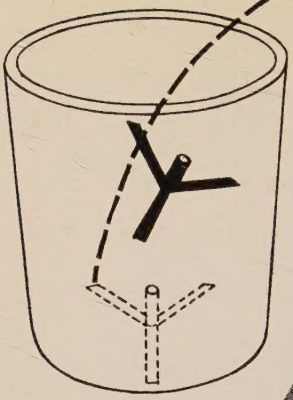
# The Priest

Edited By Priests For Priests

**Father Comey At Work** *(See page 1011)*

## December, 1955


urrente Calamo ..... 963
he Catholic Mind ..... 985
he Modern Parish ..... 991
Italy Fights Back ..... 998
The Revision of the Rubrics ....1003
Philadelphia's Labor Priest ....1011
Faith, Reason, and Art .....1015
Code and Cult .....1020
Book Reviews .....1025



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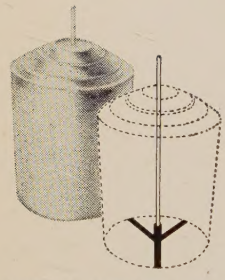

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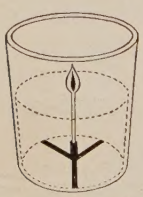

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NOT all of Hitler's victims died in battle or in concentration camps. One of his most resolute opponents died some weeks ago in Vienna — Cardinal Innitzer, whose good name was so shamefully blackened throughout the world by Nazi duplicity.

Who does not remember the day of the Anschluss in March, 1938, when — as we read the bulletins pouring from the press — we were stunned to see Cardinal Innitzer's signature on an appeal for cooperation with the Nazis, ending "Heil Hitler!" Next we read that the Cardinal had received a peremptory summons to Rome for a conference with Pope Pius XI

The British Press had earlier been accusing the Cardinal of planning a schismatic "National Church" to play along with Hitler.

Then, with the outbreak of the war and the clamping down of censorship, the whole picture was left confused and with many people the Cardinal's good name remained under a cloud.

Of course, there never was anything behind the British slander. But we learn now that while the Nazis published a proclamation alleged to have been issued by His Eminence, it was a forgery. Con-


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cerned as he was to prevent bloodshed and protect the rights of the Church, the Cardinal conferred with Buerckel, the Nazi Gauleiter, over the text of a proposed proclamation, but even while they were still talking, the posters with the Cardinal's signature were being tacked up all over Vienna.

No one suffered more indignities at the hands of those gutter-snipes than Theodore Innitzer. Pelted with eggs, publicly insulted by jackbooted hoodlums, his home and belongings destroyed by fire, his was what Bishop Sheen would call a species of "dry martyrdom."

Before his consecration, he had been first professor of theology, then dean, and finally rector at the University of Vienna.

He died last October at the age of 80 — God give him eternal rest!

## Papal Honors

TIMOTHY Patrick Casey and Michael J. McMahon, both of Baker, Oregon, have been raised to the rank of Domestic Prelate—the first for Baker in 46 years.

* * *

Joseph Coyle and George J. Esper, both of Lansing, Michigan, have likewise been made Right Reverend Monsignori.

## In Case You Are Asked . . .

FIVE of the ten members of the Catholic Worker movement arrested with 17 other persons in New York City on June 15 for alleged violation of the New York State Emergency Defense Act

**THE PRIEST** **DECEMBER, 1955** **VOL. 11, NO. 12**

**"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."**
**First Epistle of St. Paul to Timothy (iv. 16)**

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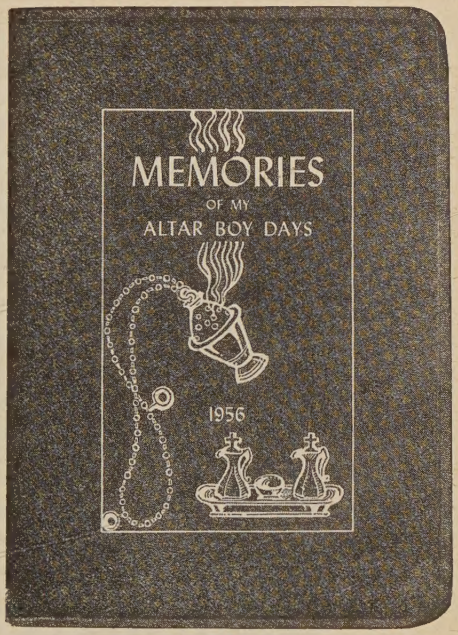


**PARTIAL CONTENTS:**

**"An Altar Boy's Prayer"**
by Most Rev. Richard J. Cushing
Archbishop of Boston

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Rev. James P. Conroy,
Editor, YOUTH Section
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have stated they will not accept aid from the American Friends Service Committee of Philadelphia, a Quaker agency which has received a grant of $150,000 from the Fund for the Republic.

They made it clear their action was not based on disapproval of the Ford Foundation, which created the Fund with a large grant as an independent organization.

The five other members of the Catholic Worker group have expressed the intention of joining the Fellowship of Reconciliation, a Quaker group, and the War Resisters League, a secular pacifist organization, in challenging the constitutionality of the Emergency Defense Act. Representatives of both these last mentioned groups were among those arrested on June 15.

The trial of those accepting aid from the Friends Service Committee will mark the first time the agency's funds have been used. In May, the Fund for the Republic made its grant to the Committee for "a two year program of support in legal cases to strengthen the right of freedom of conscience."

The defendants refused to take shelter during the city-wide practice air raid alert on June 15. The 27 remained in City Hall Park during the drill, holding placards denouncing war and the manufacture of the hydrogen bomb.

On September 28, the group appeared in Magistrate's Court before City Magistrate Hyman Bushel. The five refusing aid from the Quaker group pleaded guilty to a "legal concept," but said they did not consider themselves "morally guilty." Their hearing and that of

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## Currente Calamo

22 other persons was postponed until November 16.

The five who have said they will turn down the aid are Dorothy Day, publisher of The Catholic Worker, monthly tabloid of the group; Ammon Henacy, associate editor; Carol Sigrid Perry, Mary Roberts and Stanley Borowski.

The other five are Patricia Rusk, Ilene Fantino, Mary Ann McCoy, Helen Russell and Michael Kavolak.

The law provides a penalty of up to one year in prison, $500 fine, or both, for violation of the State Emergency Defense Act, which is a misdemeanor.

---

## A Thought For Christmas

GETTING together some background material on the life of Our Lord, we ran across the following character sketch of Augustus Caesar, written by Giovanni Papini shortly after his conversion. We have seldom read such a devastating appraisal:

"When Christ appeared upon the earth, criminals ruled the world unopposed. He was born subject to two sovereigns, the stronger far away at Rome, the weaker and wickeder close at hand in Judea.

"One lucky adventurer after wholesale slaughter had seized the empire, another had murdered his way to the throne of David and Solomon. Each rose to high position through trickery, through civil wars, betrayals, cruelty, massacres. They were born to understand one another, were, as a matter of fact, friends and accomplices, as far as was possible between a subordinate rascal and his rascal chief.

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| • St. Stephen's, Portland, Oregon | 100,000 | 120,000 |
| • St. Raphael's, San Raphael, California | 150,000 | 200,000 |
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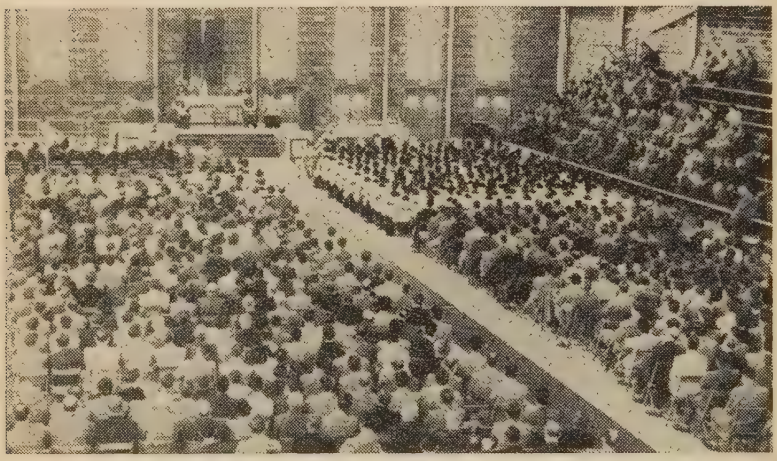

**Thousands of volunteers jam hall to hear Most Reverend Hugh L. Lamb, D.D., S.T.D., Bishop of Greensburg, at ceremonies inaugurating campaign for Diocesan needs.**

The significance of this success for the Church cannot be understood fully without a knowledge of the Diocese of Greensburg. For these funds were not raised in a a long-established or a wealthy or heavily-populated Diocese.

Greensburg is a Diocese only four years old. Great numbers of men who work in coal mines and factories of this region were unemployed during the campaign and deeply concerned about their economic future.

The Diocese covers four counties. There are 114 parishes with a Catholic population of 181,947, representing some 45,000 families. Gifts to this campaign to date have been received from 42,636 persons.

The total raised by these average, hard-working Catholic people is $4,529,266.50, as this is written.

This money was provided in a program under the inspired leadership of The Most Reverend Hugh L. Lamb, D.D., S.T.D., Bishop of Greensburg. The Catholics of this

# THE LARGEST SUM OF MONEY OR ARCHDIOCESAN BUILDING FUND DIOCESE OF GREENSBURG, PENNSYLVANIA

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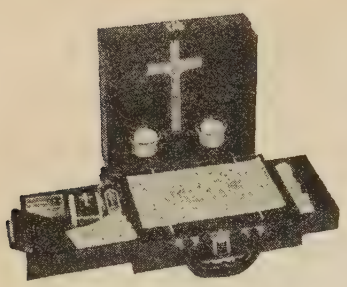

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"This filthy, sickly man was sovereign of the western world when Jesus was born, nor did he know that *One* had been born Who would bring the dissolution of all that he had founded. The facile philosophy of the plump little plagiarist Horace was enough for him, 'Today let us enjoy wine and love: hopeless death awaits us: there is not a day to be lost!' In vain Virgil, the man of the countryside, friend of woods, of quiet flocks and golden bees, he who had gone down with Aeneas to see the sufferers in Avernus and poured his restless melancholy into the music of poetry; in vain Virgil, the loving pious Virgil, had foretold a new era, a new order and a new race, a kingdom of heaven less

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spiritual, less brilliant than that which Jesus was to announce, but infinitely nobler and purer than the kingdom of hell which was then making ready. In vain, because Augustus saw in these words only a pastoral fancy and perhaps believed that he, the corrupt master of the corrupt, was the proclaimed Saviour and restorer of the reign of Saturn.

"But his vassal of Judea, his Oriental client, may have had a presentment of the birth of Jesus, of the true King, Who was coming to supplant the king of evil."

## Odds & Ends

THIS comes to us from Hollywood via the London "Universe": a calendar with the picture of a little girl kneeling by her bedside, saying her prayers. The caption:

"Now I lay me down to sleep,
I pray the Lord my soul to keep.
If I should die before I wake,
Call Katz & Coyne to undertake."

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And "The Irish Digest" reminds us that "A soft drink turneth away company."

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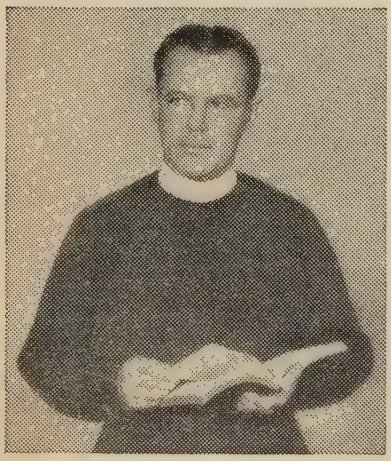

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## Egypt vs. Israel

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Indeed, Msgr. Thomas J. McMahon felt called on last year to warn the public: "Catholics the world over," he said, "must not be deluded by the wave of propaganda in our press, and we should stand firm on the question of Palestine, remembering that His Holiness Pope Pius XII has written three Encyclical Letters in which he outlined the position of the Church. We should be poor heirs of the Crusaders if we were to abdicate in this our day the position we have taken on the Holy Land of Jesus Christ."

What is the Catholic position? It is identical with the UN decision of 1948 calling for the internationalization of Jerusalem and justice for the 900,000 Arab refugees now exiled from the Holy Land.

(It is odd, now, to recall the

scrambling haste with which our Government, headed then by Messrs. Truman and Acheson, recognized the new State of Israel within 24 hours after its organization in direct defiance of the UN mandate.)

Within Israel, while the state is not precisely a theocracy, the position of the Christians is increasingly uncomfortable. For instance, the Jews have organized a League to Combat Apostasy whose aim it is to ban Christian missions. "The British Weekly" says that

"Pressure is brought to bear on men and women who are seen attending mission services or who are known to be interested in the Christian Faith. Some give up. Of those who continue many find it difficult to keep their jobs or to find other employment."

The Rev. W. A. Curtis, General Secretary of the Church Mission to Jews (Protestant), says that "The parents of children who attend the schools have been approached and a certain number of the scholars have been withdrawn."

The Church of Scotland Jewish Missions report said that

"The anti-mission campaign continues, but with so much less publicity that one might be tempted to think that it is abated, were it not for such facts as our having already lost more children from a school this year than last and the persistence of Jewish intolerance and malevolence against all those whose spiritual search

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brings them nearer the Church. Ostracism and economic pressure immediately bear on anyone discovered to be an apostate. There is certainly no new spirit of tolerance, nor has religious Judaism the spiritual resources to mother such a spirit."

Those were Protestant reports. You can imagine what we Catholics are up against!

### A Festering Irritant

However, the most serious threat to world peace are those 900,000 refugees brutally uprooted from their homes and businesses and shooed out to get along as best they could. They are living now in shantytowns without adequate food and with no sanitation. With nothing to lose, these people are making it their supreme object in life to get square with the Jews. However impractical it may seem, they want their homes back and will stop at nothing to achieve their purpose. Their children are being reared in fierce hatred of their Jewish neighbors.

The matter has been laid before the Special Political Committee of the UN General Assembly—but the longer a solution is deferred, the worse the problem gets.

To summarize the situation: Abdal Nasser is girding 20-million Egyptians to achieve justice for 900,000 Arabs who will be his ferocious allies in a war against only 1.5-million citizens of Israel.

While Nasser is currently a pawn of the Communists, it will nevertheless be hard for Catho-

Continued on page 1036

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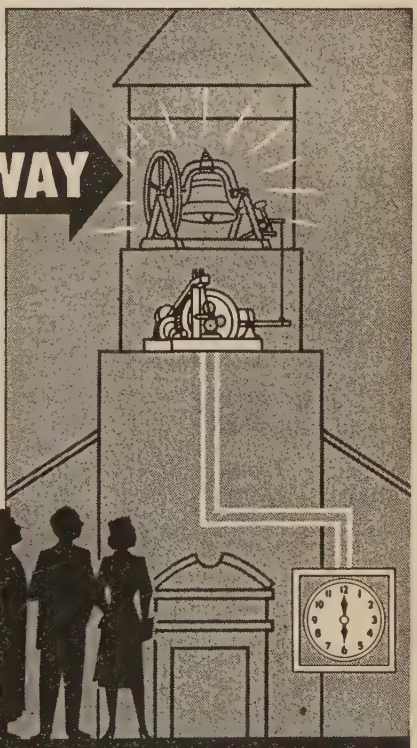

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The Priest

THE PRIEST DECEMBER, 1955 VOL. 11, NO. 12

# Editorial Comment

## The Catholic Mind

IN a recent editorial on the plight of the "intellectual" (THE PRIEST, August, 1955) we attempted a solution of some current difficulties by distinguishing between true and false intellectualism. We tried to steer a middle course between the confusions of the extreme left and the simplistic solution of the right which would forever equate, as it does today, the intellectual with the egghead. A little learning is indeed "a dangerous thing," as Pope saw. This has been the downfall of much modern intellectualism which was merely a mask for a calamitous ignorance of fundamentals. Unfortunately it has hurt the very cause of the intellect, since other men of little learning on the right have turned against the cultivation of the mind itself almost as if this were intrinsically evil.

With the example of St. Thomas Aquinas in mind, we paid due credit to the natural powers of the intellect while admitting, with him and following him, its manifest weaknesses. Inevitably we thought of our Catholic educational system as a model and an ideal. Men, we wrote, irrational by reason of prejudice, previous commitments to causes, pride, sloth and selfishness, do have common sense. In the light of faith and under the guidance of Catholic education, those same men may be raised to a true intellectualism worthy of the name and worthy of our neighbors' respect in time to meet the crisis of the twentieth century.

At this stage we wrote a deliberately ambiguous statement. Since an explanation is in order just here, permit us a direct quotation: "We would like to write that (the crisis) has been met by our present system of Catholic education which turns out thinking men and women,

not dedicated to the repetition of received truths, but prepared to give reasons for the faith which is in them."

Frankly, it was no part of our plan at that time to attempt an appraisal of current Catholic education, though we had some twings of misgiving as we wrote this sentence that all was not well. In other words, our mood was not indicative but optative!

In the back of our mind we held the criticism of some fellow Catholics that our education has too often been mimetic, that it has sought not distinction but conformity; that it has sometimes purchased popularity at too great a price. Really, if erroneous, this is quite understandable. There are accreditations to be won and teachers to be certified and certain professional degrees to be gained at the cost of sending our teachers to the "right" schools. "Primum vivere . . ." and all that.

**Following The Leader**

As far back as 1938, Father Hunter Guthrie, S.J., expressed this point of view for a lot of us. "In our Catholic schools," said he, "we have been too intent in following the lead of non-Catholic institutions of education." Robert Hutchins, a non-Catholic who had approximated our educational ideals better than most, had made the same charge a year earlier in a statement which has been often repeated, yet will bear another repetition. In an address before the Middlewest regional unit of the National Catholic Educational Association, he first recalled our glorious past in that the Church has enjoyed "the longest intellectual tradition of any institution in the contemporary world." Then came the same serious charge: "In my opinion . . . you have imitated the worst features of secular education and ignored most of the good ones. There are some good ones, relatively speaking —high academic standards, development of habits of work, and research . . ."

We can do no better than to let Dr. John Tracy Ellis, of the Catholic University, take over at this point; for our own little essay had scarcely appeared when we came across his significant article in Thought, "American Catholics and the Intellectual Life" (Autumn, 1955). Written by our foremost church historian, its theme is that a failure to develop a strong intellectual life may become the great scandal of the Church in the United States.

At the least, the article will shock any educator out of his complacency. Dr. Ellis candidly and critically appraises the intellectual position of the American Church and sympathetically examines the historical influences that have brought it about. We are reluctant inevitably to rob the original article of some of its force by

resorting to fragmentation and piecemeal presentation but we have no choice—the original is long and relatively hard to come by. Some profit will still accrue. "Better half a loaf. . ."

Dr. Ellis makes his charge in the borrowed words of Denis Brogan of Cambridge University whom he considers "one of the most perceptive of living foreign observers of American life and institutions." "In no Western society," observed Brogan, "is the intellectual prestige of Catholicism lower than in the country where, in such respects as wealth, numbers, and strength of organization, it is so powerful." This is a statement, says Father Ellis, that no well informed Catholic would care to challenge.

The sad fact is that our Church has failed to produce natural leaders or to command influence in intellectual circles.

### Church vs Science

Statistical documentation from many sources tends to substantiate this claim if one is unwilling to grant it spontaneously. To take a sampling, in 1927, American Mercury found only seven out of our 100,000 Catholic men listed in Who's Who in America as contrasted to a ratio of eleven per 100,000 among the Seventh Day Adventists and twenty per 100,000 among the Jews. In 1931, the Scientific Monthly produced a similar study taking its data mainly from American Men of Science. Out of a total of 300 top scientists only three Catholics were found. An invidious implication was drawn which, perhaps, one must pardon: "The conspicuous dearth of scientists among the Catholics suggests that the tenets of that church are not consonant with scientific endeavor."

A broader investigation in 1952, conducted by R. H. Knapp and H. B. Goodrich, (Origins of American Scientists) sifted 18,000 names from the 43,500 scientists listed in two editions of American Men of Science. Fifty institutions were then selected as having led in the production of scientists; no Catholic school was found among them. Further, in the words of the authors, "A closer examination of the Catholic institutions reveals that, without exception, they lie among the least productive 10 per cent of all institutions and constitute a singularly unproductive sample."

A strictly Catholic approach to the question is hardly any more satisfying. Pope Pius XI reconstituted the Pontifical Academy of Sciences in 1936. Of the seventy names chosen then, six were from the United States but only one, George Sperti, of the Institutum Divi Thomae of Cincinnati, was connected with a Catholic institution. On the other hand the University of Louvain contributed five. In 1954, there were then seven members of the academy from America but only two

were from Catholic institutions. More recently Pope Pius XII made fourteen more appointments. Only one was from an American institution, a non-Catholic at the California Institute of Technoloy.

The picture is much the same in the fields of the sacred sciences, the arts, and humanities. As attested by the early work of George N. Shuster, Father John A. O'Brien, and Theodore Maynard the situation is no better.

Nor can one fail to be aware of how heavily indebted we have been to outstanding converts produced by schools and societies alien to our own. Here Dr. Ellis calls to our attention a careful study by Brother David Martin, C.S.C., which runs in a line from John Thayer, Congregationalist minister converted in 1783, past Father Hecker in 1844, or Carleton Hayes (1904) to Helen Margaret received into the Church in 1942. One might now add names like Thomas Merton or Clare Booth Luce or Fulton Oursler, and others.

The conclusion is the same as that of Dr. Ellis: "How much more dismal the intellectual record would have been, were it to have depended solely on those who were Catholic from birth."

### What Can Be Done

Let us say plainly that we are not interested in denouncing for the sake of denunciation. Nor is Dr. Ellis. For our part, we are possibly even prejudiced also against the principle of public confession because it can be misused and misconstrued. We do not even take readily to self-criticism as employed by some of our fellow Catholics who seem to delight in exposing alleged failings and shortcomings and who sometimes see the salvation of the American Church in almost any practice or project, provided only it not be American. But Fr. Ellis has indeed uncovered an alarming situation and uttered a timely warning which we want to publicize at least within the household of the faith.

True it is, also, that history can go a long way towards an explanation of the situation, particularly as masterfully handled in American Catholics and the Intellectual Life. Our own country has been intellectually aloof and unfriendly or openly hostile to us on more than one occasion from the beginning down to the present. Catholic thinkers, as a result, have often withdrawn into a kind of "besieged fortress," an atmosphere hardly conducive to much more than apologetics. In such an historical milieu, say, from 1820 to 1920, our Church was faced with the added burden of absorbing almost ten million immigrants, downtrodden, poor, defeated, and often illiterate. Perhaps in the very effort to become American, not to mention the obstacles that stood

in their path to culture, Catholics fell in eagerly with the already existing emphasis on the practical and the material, on the ordinary or the humdrum—egalitarianism can be an odd thing.

The result, in any case, is that American Catholics have prospered, where they prospered, in a business way rather than in any other. But there has been no significant record over-all even here of any great interest in education on the part of wealthy Catholics, though one must make due exception for the Caldwell's and Kelly's and Basselin's of the past, the Lewis's, O'Shaughnessy's and Pangborn's of the present.

The generosity of our people, self-sacrifice of our teachers, particularly of the laymen in our colleges and universities, the zeal and wise direction of our hierarchy over the years—these things, too, are not to be slighted but must be allowed their proper weight to keep the balance. One might say with good reason: so much has been done, what a pity there wasn't more. The good has perhaps proved the enemy of the best.

It still remains the fact, we think, that the major defect, as Dr. Ellis contends, lies not outside but inside the American Church, with Catholics themselves. It is by no means easy to portion out the blame nor even at all times to pinpoint the source of failure. But a large share of responsibility must be assumed by all of us who are guilty of a siege mentality. It is this which prevents many Catholics "from mingling as they should with their non-Catholic colleagues" and from making their voices heard in the groves of the Academy. Nor will it harm any of us at all to recognize some lack of industry and some failure to achieve good habits of work. Above all, the ideal seems to be lacking or to have grown dim; there is basically a failure of motivation.

### Historic Crossroads

This is all the more regretable in view of the ever-increasing criticism of secular education which is a marked phenomenon of our times. It may well be that just now is the providential moment to present Catholic education in its plentitude, to draw on the glorious traditions of the past when God raised up His servant, Augustine, or His disciple, Thomas, to salvage what was good from the ruins of the Roman world or to master and redirect the new riches of an Aristotelian revival.

Certainly, as the commonplace has it, we are once again at an historic crossroads. At a time like this when so much is at stake, when so much may be won, "Catholics cannot simply surrender what in a twofold sense is theirs as Catholics and as men, but must irradiate their faith, informed by charity, into

their own beleaguered democracy; a flight into a Catholic ghetto, into a catacombs, is a kind of treason today."

The contemporary crisis represents really the dissolution of our Christian heritage. That is why Heinrich Rommen, whom we have just quoted, can rightfully accuse the coward, the intellectual sluggard, the casual Catholic, of something like treason to a sacred tradition.—G.J. G.

## Christmas in Prison

**"Prisoner of the Communists" is the summary of my past Christmas. Another priest and I were locked in a cell, together with a few Christians and a large group of pagans. I was under sentence to die, because of the charge (according to my captors) of being a spy. I knew that the real reason was a hatred of religion and God.**

**Both my companion and I were able to say our three Christmas Masses. The Masses were said in all the poverty and bleakness that must have surrounded that first Christmas.**

**Friends had sent some wine and hosts into the prison with some food. The guards allowed them to pass, never realizing what they were meant for. We had a little book of the Mass prayers, prepared in advance for just such emergencies. There were no vestments, no candles, no pomp. My companion and I took turns celebrating our Masses. He sat between me and the door where the guard stood. I lay on the floor on my stomach, as if resting; in this manner I celebrated my Masses. Then I blocked the guard's view while Father celebrated his Masses. Now I am free—exiled from China. Probably I shall never again bring Christ to earth in the way I did last Christmas.—Maryknoll.**

# The Modern Parish

*It must be adapted to modern conditions*

*H. A. Reinhold*

SOME pastoral theologians in Europe have raised the question whether our age-old territorial parishes with fixed boundaries and a large plant are still the best means of ministering to the souls, or more mobile and adaptable forms are now to be created. One of the more daring attempts to leave the territorial parish to itself and to substitute flexible and adaptable centers of ministry was — and is — the French Worker Priest experiment. But when all is done and said it will probably be true that the old territorial parish is as necessary as any of the modern experiments.

In many cases our religious orders take care of the extraordinary needs of our day. What is needed is a better understanding on their part of the requests made by Pius XII in recent years that they show greater flexibility and revise their way of apostolic work. This is especially needed in our country where the abnormal has become the norm: namely that religious orders keep the parishes which they pioneered and do not turn them over to the diocesan clergy to move on to new missionary and pioneer tasks which are more congenial to their three vows than to the secular clergy. If the orders consisting of missionaries or more mobile men were to adapt this idea, the Deep South would be filled with the good priests that are now at work in monster parishes in New York, Boston, Chicago, and Philadelphia.

Our big campuses, our armed forces, our prisons or migratory labor camps, and our large construction trailer towns, temporary as they are, could call on the selfless, propertyless, mobile disciples of the great and lesser founders of religious orders and societies. Not only South America, but the United States might prove to be a field for the dislocated missioners pushed back by the ever advancing Iron Curtain. To a degree this is already done, but on the whole the problem only begins to show its magnitude and its enormous possibilities.

It is then clear that we can leave extraordinary conditions to extraordinary solutions and trust that the Spirit that moved Abbe Godin, Cardinals Lercaro and Siri will also move us, when the time will come. We shall here deal with the normal, ordinary parish, if there is such a thing.

---

**A frequent contributor, Father Reinhold is pastor of St. Joseph's Church, Sunnyside, Washington.**

Fr. Fichter has given us an idea in his ill-fated but most important *Southern Parish* what a well oiled and humming parish machine may hide. Since large city parishes differ vastly from their opposite type in the countryside or small towns, it will be difficult to be very specific unless we write a whole book and pose as an expert to boot.

**"One Man's Opinion"**

I have nothing to show for talking here, but an invitation to write and 29 years in pastoral work. This is therefore one man's opinion and experience and does not claim to be authoritative. I am also consciously selective in the choice of the points discussed, for a short article demands selection, and there is no need to voice what all agree on or know already.

I.

My first observation is that a modern parish must be more realistic than we like to be. Our publicity is siege-conscious and tends to put the best foot forward. Behind closed doors however there is the opposite: the seasoned veteran tends to be a cynic. Statistics have their merits if they are honest, but in the field of the care of souls there are things that the very effort of counting falsifies.

An example is the figure given for the size of the Church which makes the assumption that 45 million Frenchmen are Catholics and 40 million Germans are Protestants. Neither figure will stand close scrutiny, yet we augment our figures year after year and some of us even use them to "prove" something. Statistics are needed, but I haven't met a pastor yet who trusted his own census. I could almost bet that in my own parish there is a hidden underground of, I guess from occasional remarks and the names I read on mailboxes, in the phone book and the papers, 10 to 20 percent more Catholics than my files show. They are hiding and want to remain in hiding. We try to keep them in a special file and even have addressograph plates of them as soon as we become aware of them, but we keep them in a special drawer marked: "No financial appeals to be made."

It is to them that we should address our "inquiry class over the air" which, I think, is preferable to street preaching, as it reaches further, avoids the vicissitudes of the street-corner meeting, and gives greater dignity to the program — one aspect our methods should always keep in mind.

By inference — it seems to be worthwhile to have a program on the air, no competition with Bishop Fulton Sheen, to the point and kept irenic. The quiet tone, the avoidance of argument, the positive spirit will calm the waves that are so often stirred up by the unwise

and uncharitable methods of some ministers and some readers of Blanshard. If we are honest, face issues with courage, tact, and sincerity, people will make comparisons in our favor, the Catholics will shed their narrow defensiveness, and many an outsider may revise his opinion. I feel that this cannot be achieved by street preaching. The calm of your study as opposed to the uneasiness in a crowd will thoroughly affect your delivery and, naturally, your audience.

II.

If you really look for it, there is little the four Gospels have to say about the family. As a matter of fact, Our Lord in all stories comes out as one struggling free from family, home, and hometown. Even what St. Paul has to say, not about the union of marriage but about the family as such, is more on the side of discipline and manners than its mystical connotations. It is obviously something presupposed and pertaining to the stream of Judeo-Christian tradition, and when we talk about the Holy Family we have a true family, yes, but with none of the problems of character, of marriage relations, of social and economic sorts that our perilously posited families experience. Yet we all know that we must not only protect it through the techniques of the Cana Conference, the Christian Family Movement and, above all, family communion as the last bulwark of freedom and organic community in the rising tide of collectivism, of the red hot and of the cold variety in the free and democratic world. Conformism and secularism are not the only dangers beyond the Iron Curtain.

**"Corporate Communion"?**

Isn't it then logical that we look at our parish calendar and go over our bulletin and count up the occasions on which we ourselves tore husband from wife, parents from children, beyond absolute necessity? Are the spiritual enticements of the established "corporate communion," plus breakfast or *sans,* really family building? Aren't they the methods of the centuries before St. Pius X or of that transitional age of half-comprehension that "satisfied" the new law by a mere boosting of numbers? Didn't some of them originate in an age of protestations and gestures, of mass demonstrations and parades?

I wonder if the fathers of the idea of our various mass communions and group communions ever thought of the difference of the organic union of a worshipping parish and family as opposed to the arbitrary grouping by organization, class, age, sex or social class. One can deny this difference, but it

is there. While the Holy Eucharist is a means to an end, the end is the superior life of a real entity, it is not the greater number of participants or even the laudable purposes of giving a fine example and of impressing the world.

We say the family is the natural unit of education — all schools have ancillary functions, to state it a bit in an extremist fashion. Should we then, in a parish without a parochial school, encourage parents to send their children to a Catholic boarding school? Or should we take a chance and entrust the parents with the task of making young Catholics out of their children? A shirt done in the business laundry comes back whiter, crisper, and mounted on cardboard, perhaps wrapped in cellophane — and it goes to pieces in about a third of the time of one done less "perfectly" at home.

I have always noticed that the warm-house atmosphere of a boarding school creates a certain indifference in the students towards their home parish, not to speak of the release it gives the family from the very duties it should perform.

**Points for Discussion**

Excessive numbers of organization, corporate communions and convent schools away from home would be up for discussion if I were asked where a modern parish needs a re-adjustment. Certainly such parish organizations as have no purpose to meet the problems, the real and true problems of this age, should not be artificially revived or animated. In a rough way I would say that the Confraternity, the Christian Family Movement, the St. Vincent de Paul men (doing the spiritual side of their program as forcefully as helping the poor, of course), a youth group (above school) and the school-age organizations that are helpful, are about all a modern parish can bear in order not to lose sight of the woods for trees!

What we need on a national scale is an imaginative and very active department to help us make the family really, and I say "really" advisedly, the center of life of our youth until they leave school. Most parents are unable not so much to uphold their authority and to guide their adolescent sons and daughters, as to make their family life as attractive, eventful, stimulating and glamorous as the things offered by outside agencies. Anything remotely "fissioning" the family, especially unnecessary Church organizations (even if only symbolically), should be avoided.

One organization that is outside the Church realm now, but that creates solidarity and help is the credit union. From my own experience in time of continued prosperity, I would say

that a parish without it, offering remedies for symptoms without going to the roots of the evil, simply has not understood the spiritual and moral implications of this organization of fraternal help, without offense to a man's dignity and with an enticement to work out his own problem.

III.

A further thought to be thrown into the debate is the one concerning the question what kind of school a parish needs. A letter recently received by a distinguished member of our hierarchy may here be quoted to illustrate the point briefly and succinctly:

Your Excellency:

Although the rumor persists that ..... will "soon" have a parochial school, the situation does not seem to warrant such expectations: sisters are hard to get, and that parish will have years of work ahead to wipe out the debt. But if you have a school in mind, may I offer a thought.

Little damage is done to our children at grade-school age, as the C.C.D. gets more efficient. Our situation even has its positive aspects: greater concern of the parents, closer collaboration of the parishioners, more frequent family communions. It is true that the children do not acquire "Catholic habits," but experience shows that "habits" very often do not stand up when convictions fail.

The real spiritual and intellectual damage is done in high school. That is the age of dating, of setting of character, of acquiring a philosophy of life, of doubt and final formation. That is also the age, and this is serious, when the authority of parents and priest is vanishing and when most students rebel against childhood authorities. I feel that it is a mistake to put so much emphasis on the Catholic grade school at the expense of the high school (including 8th grade).

I would not suggest that all elementary schools should be converted into high schools—although I feel the day will come when most Bishops will reverse the course—but I definitely think that this country . . . will never have a population that warrants small parochial schools, plus convents, plus buses, plus "auxiliary services," plus lay teachers' salaries . . .

The advantages of a central high school for these towns, located centrally, consisting of 8th, 9th, 10th, 11th, and 12th grades, are numerous:

1) High-school students are more mobile than grade scholars — they can form

their own car pools (no buses).

2) This plan would catch the youngsters at their age of decision and crisis.

3) Vocations could be secured by adding a boys' dormitory as a minor seminary.

4) On Saturdays and Sundays the school could serve as catechetical center.

5) In the summer a series of vacation schools could be held from June to August.

6) Athletics and social programs would gain.

7) The academic standards would be above our public high schools and thus furnish better material for college and seminary.

I make these observations after ten years' experience in my own parish, not from theory nor from a desire to offer a novel idea. The thought seems bold, I admit. Most of us like to follow "traditional ways" and yield to the constant pressure of young parents who want their little ones "with the sisters." There is a great deal of emotionalism in such thinking and both clergy and laity follow the line of least resistance.

Comparatively, a high school is a more expensive plant, and a percentage of students will still go to public schools — but that is true even in places where they have Catholic schools. But I think if there were a high school in this town the results would show that we have a better "crop" than by first letting children acquire habits and routines while they are immature and then at the time when the floods of adolescence tend to break all dams and dikes expose them to the influence of Deweyism, secularism, and association of boys and girls with no or few firm principles, reasoned and tried.

IV.

Great importance belongs to the specialized and general forms of Catholic Action, but God help us from rigid patterns. Even Catholic Actionists can become so enamored of their techniques, methods, and devotions that they acquire a rigidity harmful to their work, hateful to the less progressive "me-too" Catholic, and unpalatable to the experienced pastoral clergy.

What works perfectly in suburban, let us say, New York, does not have to be copied in Last Gulch, Wyoming. Nor do I agree that the devotional pattern of one place is the infallible model of an unfailingly successful lay apostolate in Italy, the United States, or South America.

Local traditions, local customs and local folkways are of value, and it would be a novel idea to force complete uniformity on all parishes. Haven't we enough? Centralism is one of the evils besetting government, big business, labor and above all "communications" (radio, TV, magazines). What the Kremlin gang vainly tries to force on 300 million European slaves at the cost of blood, we are doing very nicely the painless and cold way, shouting all the while "free enterprise, four freedoms and red-blooded individualism."

Does every parish have to look exactly like the other? If there is one thing more deadening than centralized political or business control, it is ecclesiastical centralism. Canon Law and Rome's moderation show the way! No traveling Italian loses his faith in Milan and comes home a disjointed Catholic to Florence when he sees Mass in the Ambrosian rite.

Exaggerated u n i f o r m i s m stifles growth and initiative and makes the flock unfit to distinguish essentials from peripheral matters. *Admiratio populi,* to be avoided, has certainly a different ring in the hills of Sicily from the impact of difference on the mind of a Catholic in Paris, London, Chicago, or Seattle! A new vestment in a Tirolese village can cause a greater disturbance than the transition from Latin to the vernacular ritual in Milwaukee or Dallas. The shepherd isn't the only one with a human brain in Christ's flock and the essential difference of the Divine Shepherd from his "sheep" hardly applies to the clergy and their mature "flock." You can't expect our lay people to be articulate and show leadership in spiritual matters, if you expect them to be parrots in sheeps' clothes!

### Change Is Necessary

Thus a modern parish will wisely, steadily and resolutely change. Dialog Mass will have to take the place of the one so aptly described by Pius XI as one consisting of "mute and silent" spectators. High Mass has to become an affair of the parish, not one between the priest and the choir. The silent and mute spectators and listeners will not only acquire an attitude of complete reliance on "Father," but they will never learn that they, the lay people, belong together before the altar of God and not only in defiant gestures of protest in stadiums and on parades. The mass demonstration for and against never had better managers than in Nurnberg, Moscow and Pekin. They belong to the mass and mob age. If we have to conform to this scheme of things in the days of mass action, let us do so effectively but sparingly, but don't let us sacrifice to atomic human piles what belongs to spiritual organisms like the parish and family.

# Italy Fights Back

*John J. Capuana*

*The story of the Flying Squadrons*

EVERY once in a while some newspaper reporter will write an article on Communism in Italy. He will frequently try to make his article sensational by stating that within a few months Italy will go Communistic; that Italy will be the first nation of the world to vote itself freely into this modern scourge, etc. Such writers are nothing more than prophets of gloom. They know very little about Italian psychology, less about Italian history, and barely anything at all about the determination of the Italians of Italy to live free in a free world.

Communism is strong in Italy. No doubt about that. But Communism will never take over Italy as a nation, because the Italians love their families, love their children, and are too intelligent to be hoodwinked as a nation by Communistic promises.

However, you will ask me: Then why did so many Italians vote for the Communistic Party in the last election of June 7, 1953? In my humble opinion there are three reasons: religious ignorance, lack of work, and the lack of Christian charity in the rich land owners.

First comes the religious ignorance of the masses. Strange to have to admit that a vast number of Italians in the land of an endless line of immortal saints is religiously ignorant. But it is true. The fault is mainly that of the parish priests. Living on their laurels, and though personally holy themselves, they simply have not taught religion to their people. They have remained in their rectories, ready to serve the people if they came to them; but they did not go out into the factories, and homes, and social gatherings, mixing with the people and serving them directly. As a result they have lost their contact; and the people have fallen into disrespect for them.

This is one of the reasons why, in season and out of season, the Holy Father has been crying to the Italians: "L'ora e scoccata!—The hour has struck. It is time to get out of the sacristies, and to go out into the highways and the byways, to teach and to preach and to do things for the people." The priests have obeyed their great leader. And I myself saw, during my visit in Italy last year, how the priests are working as they have never worked in their lifetime: They are teaching in the public schools, in the parish halls; they are building orphanages and summer homes, holding all

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kinds of courses on religious subjects, and doing all in their power to teach the people. For this reason, mainly, the tide has definitely turned in Italy. The priests have struck at the real cancer of Communism—which is religious ignorance.

Then there are two other reasons—lack of work and the rapacity of the rich land owners. How to overcome them? The United States has magnanimously helped to solve the lack of work by sending millions of dollars through the Marshall Plan, which has been utilized well by the Italian Government. Italian industry has been thriving and still is. Millions have found work, who otherwise would be unemployed. And though Italy was severely bombed during the last war, you would hardly know it today. The Italians have built their homes and buildings and streets and railroads and have given a marvelous example of progress.

### A Thorny Problem

But Italy is eminently an agricultural nation. Most of its inhabitants live on farms and many of these work for rich land owners. These rich land owners have inherited their vast possessions and avidly hold on to them. Many of them do not pay their laborers a decent living wage; they know nothing of the untold suffering of their peasant workers. In a word, they are rich Catholic people who do not practice Christian justice or charity. How can they be taught to do this? Our Catholic religion could certainly teach them but they refuse to listen. And if the Government should seize their vast farms and divide them among the poor, that would be socialism, which would lead the country into the very evil it is trying to avoid—Communism. This is a thorny problem.

But it will be solved. God is watching over Italy. As always, He has raised up some great men in this country also. Towering among them are three in particular: The late Alcide DeGasperi, the former Premier of Italy; Giorgio LaPira, the Mayor of Florence; and Giacomo Cardinal Lercaro, Archbishop of Bologna. Of the first, I need not say much. Known and loved in America for his superior qualities as a world statesman, he died in September of 1954 and his death has left a void which cannot be easily filled. The unification of all Europe was one of his aims, and those who know something of what has been accomplished in this regard in the past few years, know how much of it is due to this great modern leader.

Giorgio LaPira was born in Sicily and is only 51 years old. He is a doctor of philosophy and of literature, and transferred to Florence when the professor whom he admired had previously gone to this city of cul-

ture. He has remained there ever since. By nature he is slim and fiery and intellectual. Unmarried, he lives in a Dominican Monastery in order to live a life of prayer and to be better able to give all that he earns to the poor. Last year, he was probably the most talked about man in all Italy.

In Florence, there is a Pignoli Firm which employs about 2,000 men and women. One day it suddenly shut down and laid off all its employees. It was a mortal blow to the economy of Florence. LaPira rushed to the owners and pleaded with them to reopen their doors. To no avail. He then went to Rome to use his influence there. He came back with a loan to help the needy, but with no assurance of the opening of the firm. But LaPira was not overcome. He sat down and wrote a personal letter to every Bishop in Italy, telling them about what had happened, and asking them to use their influence to prevail upon the Pignoli Firm in particular and all firms in general to keep going, to create work, to enable people to earn a living wage. Needless to say, he won his battle, and has since become the soul of a sort of Christian socialism that has as its aim the needs of the working man. He has written a book called, *"Architettura Cristiana dello Stato"*—(Christian Make-up of the State)—a real masterpiece: clear, profound, most instructive.

He is cordially admired by another great personage of Italy, Giacomo Cardinal Lercaro, Archbishop of Bologna. This see has been a stronghold of the Communists for many years. When its Archbishop died three years ago, the Holy Father transferred his most capable Italian Bishop to it. In these three years Cardinal Lercaro has worked wonders. He is 59 and works night and day to bring the light of the truth of Christ to all people in his Archdiocese.

**The Flying Patrol**

He has become famous because of the "Pattuglia Volante." Here is how it started. Some weeks before the election in Italy on June 7th, 1953, His Eminence was riding through a modest town of his see on a canonical visit. He saw a Franciscan priest talking vehemently to a crowd that was listening intently. Some Communist leaders had spoken before him, and this priest was refuting their false statements. The Cardinal was impressed and sent for him: "Why do you talk in this way against Communism?" the Cardinal asked.

"Eminence, we Franciscans have been doing this for a long time. Every time we learn that the Communists are going to conduct a rally, we also go to the place. We listen carefully and, towards the end, we ask some questions. We put them on the spot, and also give our

own talks, showing the truth of the Catholic doctrine regarding work and social reforms." The Cardinal liked the idea very much. He asked the Franciscans to report to his office the next day. That very night the Cardinal called the superiors of his entire Archdiocese and invited them to a meeting at his home.

They all came. The Cardinal unfolded his new idea to them. He would like to start a group of priests who would be free entirely of parish and monastery work, and would be able to assist him directly in fighting Communism. They would have to be young priests who were college graduates, healthy, brilliant, and capable speakers. They would have to go from place to place, exposing the falsehoods of Communism and giving the true Catholic teachings. Would they, the superiors, be willing to lend some of their priests for this task? The superiors all agreed heartily. Nineteen priests were assigned. The Cardinal would be their active head, not merely a figurative head. Fr. Benigno Benassi, O.F.M., would be the secretary.

Within one week the priests started their work. Everywhere they met with fierce opposition on the part of the Communists; but their invincible arguments prevailed. The newspapers were quick to see what was happening and, as is their custom, they baptized the group of priests with a fitting name; "La Pattuglia Volante"—The Flying Patrol. And that is exactly what they are—the vanguard, talking, writing, preaching, showing the Italians what the truth is.

In one encounter, while thousands of people were listening in a town of the Archdiocese, the Communists simply could not refute the solid facts of the priests, and they shouted the challenge to them: "How can you priests talk bad about Communism? You have never been in Russia. How can you know about Communism?"

There was a hush in the audience. It seemed as though the priest had been silenced. But Jesus had said: "Fear not when they ask you questions; the Holy Ghost will give you whereof to speak" and they finally replied as follows: "It is true; we have never been in Russia. But a doctor does not have to have cancer to know how to cure it. At any rate, we will go to Russia, and later we will report to you what we see there."

That evening Fr. Benassi and Fr. Toschi went to the Archbishop and begged for permission to go to Russia. Having obtained it, they purchased a motorcycle, put all their papers and passports in order, and off they went towards Russia. They finally reached West Germany. That was easy enough. But how would they get into East Germany, controlled by the Russians? Permission was de-

nied. So they dangerously took a chance to enter without permission. Here they even took some pictures and, thanks be to God, were not detected. They were able to return to Western Germany and eventually back to Italy. As soon as they could, they held the promised meeting and gave an account of their trip, and showed the pictures taken. Their presentation was so well received that the people demanded a printed account of their trip. The two priests therefore printed two pamphlets, entitled: "Vita Segreta di Gente in Clausura" (The Secret Life of People in Cloister) and "July 17, 1953, Insurrection of the Anti-Communist Laborers."

There you have a brief picture of what is being done in Italy to stem the tide of this modern avalanche of terror. In my humble opinion, God has permitted Communism to strike Italy in order to purge this nation more, to awaken its people, and to get them not merely to admire the long line of its illustrious saints and scholars and statesmen, but rather to imitate them.

## Judas

My own understanding of Judas is that of a man who committed only one mortal sin. When Jesus chose him for an apostle, Judas must have had a very attractive soul. He was a young man, disingenuous in nature, devoted to his family, conscientious in his work, sincere in the practice of his Hebrew faith. We must remember that he, like the others, made an heroic act of self-renunciation; he too "left all things" to follow Christ. It probably wasn't much that he left—a battered boat and a tattered net—but it was a lot to Judas.

And then he was made the bursar for the apostolic band . . . Now he has money, real hard money . . . Just one little copper he finally takes for himself—just for a sort of souvenir. Next time perhaps two coppers, or a bit of silver; but never anything big. Judas doesn't have big ideas.

Then his big chance suddenly comes. The Sanhedrin will pay him thirty pieces of silver if he will lead them to Jesus. A wonderful opportunity! There can't be anything really wrong about it; he will get his money in advance, Jesus will escape from His captors as He always has done before. And the Sanhedrin deserve to lose their dirty money; maybe it will teach them a lesson. It all seems so plausible, so reasonable—as mortal sin always does, until after the sin is committed. With Judas, it was repeated venial sins which had dulled his perceptions and made it so easy for him to rationalize evil. It was repeated venial sins which laid the ground-work for his one big and doubly deadly sin. And it could happen to us.—From **Tenders of the Flock,** by Leo Trese.

# The Revision of The Rubrics

*Toward a living worship*

*William J. O'Shea, S.S.*

BY this time the decree of the Congregation of Sacred Rites ordering the simplification of the rubrics of the breviary and missal has appeared in nearly every Catholic newspaper and periodical in the country, and its provisions are well known to everyone. The only reason for this article is not to repeat what is now widely known or to supply priests with information that may be found in abundance in their ordos for 1956, but to say something about the decree itself, the reasons behind the changes and the spirit that informs it. So far as we know, nothing like a commentary of this kind has appeared in this country so far, although several European reviews have dealt with the decree in considerable detail, and published very illuminating commentaries based upon a thorough knowledge of the history and background of revision and reform. What follows here is hardly more than an attempt to present the substance of these commentaries to American readers.

The first point that we notice about this decree—apart from the rather thorough-going changes it introduces, more likely to capture our attention—is that it is professedly only a temporary measure: an attempt to lighten the calendar, emphasize the dominical and ferial office, and to prune away a considerable number of accretions, while still retaining and keeping intact the present set of liturgical books: "donec aliter praevideatur." It is all a kind of provisional arrangement that will secure the benefits of a change without our having to wait until the books themselves can be revised.

The first words of the preamble describe its intentions and purpose, which is to secure for priests "the proper tranquility of mind" necessary for them to recite the divine office with profit. The decree itself then goes on to remove—as far as is possible for the time being—those features of the office and the rubrics of the missal which now contribute more to complicate and obstruct the devout recitation rather than to nourish and strengthen piety. Devotion is not helped apparently by having to remember, when you begin the "Iste Confessor," to change the third verse, or by having to read snatches of different books of Scripture in order to fulfill the law of reading some part of every book of the Bible, with a consequent chasing back and forth among the pages of the "Proprium de Tempore." Nor does the Pater gain in our devotion for being recited so very

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frequently as a mere fill-in at the beginning of the hours; and many commemorations detract from the concentration upon the prayer of the day.

There are now so many of these details in the recitation of the office and the saying of Mass that we cannot escape the feeling that at times it represents a triumph of a certain rubricism over worship properly so called. At least those consulted by the Pope seemed to feel that way about it, and their recommendations, based upon a sound knowledge and a clear grasp of the essentials, reflects a desire to contribute to the improvement of worship and devotion by cutting away and dropping out these accretions.

The changes that are made to contribute to that tranquility and recollection of which the decree speaks are not very many after all—yet they remove without hesitation some things that have been in the office for centuries, and when examined a little more closely they will be seen, relatively few though they are, to modify profoundly the whole *spirit* in which the office is recited. They point definitely in the direction of a much greater comprehension of the office as a prayer and not as the mere discharge of a duty—as a nourishment and support of piety and devotion and the great source, with the Mass, of the spiritual life of the priest, rather than an alien observance which he must somehow "fit into" his daily schedule.

**Reasons For The Reform**

For a long time now reform, or revision, of the breviary—and in more recent years of the missal—has been in the air. Not very long ago even a Prince of the Church (Card. Nasalli-Rocca) did not hesitate to align himself with those who longed for the speedy realization of the unfinished projects of St. Pius X. Many suggestions have been made on the way this revision should be made—some of them perhaps a little too radical and drastic; we have the unhappy example of the Breviary of Cardinal Quignonez to serve as a warning of the dangers that would accompany too great a departure from sound tradition. Excellent though many of its provisions were, it was altogether a lifeless and artificial production.

There are some of these suggestions which appear to proceed from a radical misconception of the breviary which makes it exclusively "a priest's prayerbook" rather than what it is primarily, the prayerbook of the whole Church, intended to be sung or said in public under the direction of the clergy. The fact that it has in practice largely ceased to be used by the laity doesn't change that fundamental fact. And in the relatively great simplification of the rubrics that the decree pro-

vides for we are entitled to see the first great step toward removing one of the chief obstacles to the wider use of the breviary by all: the complicated structure of rules which only a specialist could hope to master, along with the still too many accretions that induce tedium rather than devotion. The definitive revision of the breviary will, it is safe to predict, make it more, rather than less, a community affair.

### A 'Pastoral' Reform

Another significant fact about the new decree is that it is "pastoral" in its bent and direction. It proceeds ultimately from the Bishops who have been writing to the Holy See and asking for the needed changes; it is in no way guided or inspired by false archaeologism or the desire of change for change's sake. What is done is done to help—not to hinder. Nor is it just to shorten things, as we were given to believe at first by what the papers said. Actually the amount of time that is saved by many of the provisions of the decree is not very great—matins is shortened on many days, but not so very much after all. What does happen is that the frame of mind in which we say the office is materially altered by the judicious "streamlining" of those things which slow us up psychologically.

The most arresting feature about the measures taken by the decree of March, 1955 are those which re-affirm, to an extent never before reached, the primacy of the dominical and ferial office over the sanctoral. The root of the problem for many centuries has been the invasion of the calendar by the feasts of the saints and the consequent exclusion of the dominical office (at least in part) and of the ferial office (to a great extent). The office is primarily intended to be the worship of God and the contemplation of the work of salvation; only in a subordinate way is it to be pre-occupied with the honoring of the saints. This is a principle inherent in the very nature of the "office"—it is always and above all else the "Opus Dei"—divine service. That does not exclude the honoring of the saints, but it does put it in a secondary place.

The primitive calendar was reluctant to admit saints for universal veneration; they were to be honored only in the place of their "dies natalis." During the middle ages that principle was disregarded more and more, and one of the reforms introduced by Saint Pius V at the time of the Council of Trent was to eliminate a certain number from the calendar. But during the next two centuries they came back, and new saints were added to the list. The project of Benedict XIV (never realized) called for a drastic elimination of hundreds of feasts but the tendency to add to the list went

on unchecked until the time of Saint Pius X.

By the beginning of this century the Sunday office was hardly ever recited in its entirety as a result, and one of his projects was to correct this situation by securing a certain inviolability for the Sunday—it would cede place only to a double of the first and second class. The new decree goes farther than this—all Sundays are doubles now and some of them—the more important Sundays of the year—are further protected from any encroachment of even the first vespers of a double of the first or second class. Some years ago we had the Vespers of the Sunday only on *one* out of the four Sundays of Advent! That will never happen again. All this enhancement of the Sunday office is in line with the remarkable development of the theology of Sunday in the past twenty-five years. Here as elsewhere the decree embodies the results of study and scholarship in liturgical matters.

### Many Octaves Abolished

The suppression of all but a few vigils is not too surprising, but the complete abolition of all but three octaves is a great change indeed. Here the commission has gone farther than any other schemes for revising the breviary and the missal have dared to go. It took a certain amount of courage to deal so drastically with such a deeply entrenched institution, but there will be few to complain. For the fact is that the octave defeated its own purpose; it was supposed to prolong the festivity, but it succeeded in making it wearisome in the extreme, so that it had lost all its savor, particularly when the same Mass was read day after day, or the lessons were especially heavy. The exceptions are easy to understand. Easter is so great a solemnity that it demands prolongation; besides it has a different Mass for each day, and no one has ever been heard to complain of the office for Easter week! Pentecost really closes the Easter season and its octave is late (twelfth century), but it too has its proper Masses for the entire week (which may partly explain why it was retained). And the octave of Christmas has always been *sui generis*.

By this decision to suppress so many octaves—even of feasts of our Lord—a great many ferial days are added to the calendar and the psalms of the occurring day of the week given the preference. The Mass of the preceding Sunday will thus be said more often, which leads us to express the hope that when the missal is revised a greater variety of lessons will be provided for the ferial Masses, enabling us to read more and different portions of the Scripture than is the rule at present. Reading the same lessons in the Mass several times in a week

will be nearly as monotonous as reading the same Mass for eight days!

### A Greater Variety

The suppression of the octaves brings about the more frequent recitation of the ferial psalms, which will be welcomed by everyone, even those whose devotion to Psalm 118 has been great enough to stand the test of such frequent recitation. The extension of the rubric "Psalmi de Feria," to the little hours even on doubles of the second class and on the many proper feasts below that rank which now call for Psalm 118, contributes still more to the more frequent recitation of the psalter throughout the week. This is in line with the desire of St. Pius X to have the entire psalter recited normally every week. The increase of ferial days also contributes to the ultimate restoration of equilibrium in the calendar.

Another great change is the dropping of the rank and rite of the semi-double. All feasts which are now semi-double become simples and all simples become ferial days. This change is noticed most of all in the consequent shortening of matins on those days, but that can hardly be the reason why the semi-double was suppressed. Rather it seems to be a measure in accord with the pronounced tendency to *simplify* the office rather than just to make it shorter. And it helps to lighten the work of revising the historical and patristic lessons when the time comes for that. That this would seem to be the real reason behind suppressing the semi-double, namely, to simplify matters in general, would seem to be borne out by the fact that the suffragium, the commemoration of the cross, and the preces all go as well—even on simples; taken singly they don't take up much time, but they are a burdensome addition, as everyone will admit.

Another revolutionary change in the rubrics concerns the ferial office in Lent. For the first time in history we are allowed (in private recitation only) a choice between the ferial office and the office of the saint of the day (on ordinary doubles—or simples). This is a concession long and ardently desired by those who already have enjoyed the privilege of saying the ferial Masses with all their rich variety of texts, and it is in line with the extraordinary growth in the appreciation of the place of Lent in the life of the Church that recent years have brought. As a result we will be able both in the Mass and the office to concentrate upon the great themes of Lent without interruption. This is another manifestation of the recovery by the ferial office of its primacy over the saints' offices; it amounts to replacing the office of the saint with the office of the season. As a result we are able to see

the office more clearly as the "Opus Dei"—the service of God, and to participate more directly in the mystery of salvation.

### Further Simplification

Simplification is attained through a few other measures which eliminate the crossing back and forth through the breviary and missal which unduly complicate the office and the Mass. The Scripture lessons and responsories will no longer be transferred from one day to another nor will we have to face the complications resulting from reading a string of "incipits," lessons from one day and responsories from another, a proceeding that could become almost a nightmare toward the end of November. The idea was to maintain the principle that all the books of the Bible should be read in the course of the year, but since you often ended up reading very little of any one book, the very purpose of reading the Scripture at all was largely defeated.

Excessive moving around is further eliminated by doing away with anticipating or supplying a Sunday that is impeded in one way or another. It simply drops out entirely.

By reducing very much the commemorations in the Mass the decree goes a long way toward restoring greater simplicity in a matter that has long been the cause of much annoyance to celebrant and people. We come closer to the ideal—one oration at each Mass. Why it should be so is perhaps not altogether easy to explain, but the fact is that having to make many commemorations does not contribute to peace of mind. Perhaps some arrangement could be made whereby the Orationes Imperatae would be confined to about eight days at a maximum. They are supposed to be *occasional* prayers, which they cease to be if they have to be recited day after day for years on end!

### Greater Unity In The Mass

The idea behind eliminating the reading of the Gospel of a commemorated Mass is to bring more unity into the Mass that is being celebrated. The Gospel in any Mass is a lesson—for our instruction and our spiritual nourishment. It is therefore supposed to be given prominence. There is really room for only one Gospel in each Mass. The second is bound to be anti-climatic—treated as a kind of after-thought. By eliminating it altogether we do it no disservice. On the contrary!

Reducing the semi-doubles to simples and simples to mere memoriae points in the direction of a greater lightening of the calendar which very likely will be brought about in the not too distant future by suppressing the feasts of those saints who have an appeal only for one country or a single religious order. There is really no intrinsic

reason why the feast of every saint canonized should ipso facto be extended to the universal Church; Pius XII has set a happy precedent of restraint in that matter. He has recently extended the feast of St. Pius X to the universal Church—one of the few times he has done that in his pontificate. Very few would object to that, I am sure, the more so because St. Pius X has a proper Mass from beginning to end. Too often during the year, sometimes twice in a week, we repeat the same Mass formularies over and over—Os justi, In medio, Si diligis Me—all very inspiring in themselves, but not when they are repeated so often. Even the best Masses suffer from too constant use. By reducing the number of saints' feasts we would reduce the number of times that certain Masses are said now.

The decree provides that the preface to be said at Mass is to be either the proper preface (if there is one) or the seasonal preface, or failing that, the common preface. No longer will the preface of a feast or saint that is merely commemorated be said. This doesn't seem to be much of a change but it is in the right direction: the preface is supposed to go with the Mass that is being said, not with a commemoration. There is a link between the fore-mass and the eucharist that is to a certain extent broken when the preface has no relation to the Mass that precedes it.

**Incidentals Disappear**

The same instinct for simplification is seen in the elimination of incidentals in the office. Elements that serve to worry rather than to arouse devotion disappear and as a result the lines of the office itself stand out more clearly. The Paters, Aves, and Credos which owe their origin to an ill-advised attempt to fill in silences, the too frequent Preces, the suffragia and the commemoration of the Cross in Passiontide, the Athanasian Creed—all these things, however excellent in themselves, obscured the main lines of the office and gave disproportionate emphasis to the accidental and the secondary. Dropping them out doesn't shorten perceptibly the office for the day, but it does restore emphasis to the office itself.

Finally, a plentiful source of complication is removed by doing away with the first vespers, except for doubles of the first and second class and Sundays. By this change we are relieved of all the confusion and complication of vespers *a capitulo de sequenti*. If it did nothing else but simplify in this regard the task of those who have to explain the intricacies of the rubrics to seminarians, the change would be gratefully received!

Vespers of the Dead will no longer be said on All Saints' Day but instead in the afternoon of All Souls, as the vespers of the day; an exceedingly

happy arrangement in every way.

The new decree should be a source of much satisfaction to every one. It reflects the influence of the development of liturgical studies in the past forty years and is a heartening evidence of the desire of all to have a worship that is truly a *living* worship, a liturgy in which we can participate more fully and with greater profit. Above all it is a happy foretaste of things to come, pointing the way to even greater improvements in the future that is not too distant.

## Time And Eternity

When his (St. Thomas More's) wife came to see him she reproached him roundly for preferring to stay among the rats and mice in a close, filthy prison, when he might be enjoying his liberty, the goodwill of the King, and the company of his family in his "right fair" house at Chelsea.

"I muse what a God's name you mean here still thus fondly to tarry," she cried.

Sir Thomas said cheerfully, "I pray thee, good Mistress Alice, tell me one thing: is not this house as near heaven as mine own?"

"Tilly vally, tilly vally," quoth she, in her homely fashion. "Bone Deus, man, will this gear never be left?"

"Well, then," quoth he, "I see not why I should much joy in my house, when, if I arose after being seven years dead, the new owner would bid me get out of doors, or why should I like a house so soon forgetful of his master? How long do you think we may live and enjoy it?"

"Some twenty years," said she.

"Truly," replied he, "if you had said one thousand years it had been somewhat; and yet he were a bad merchant that would risk eternity for a thousand years; how much the rather, if we are not sure to enjoy it one day to an end."—Bowden's **Mementoes.**

# Philadelphia's Labor Priest

*Peacemaker at St. Joseph's*

*Browne Sampsell*

IN the early autumn of 1943, Pope Pius XII requested the Society of Jesus in a Papal letter to make social and labor reforms their special concern. Consequently, St. Joseph's College, Philadelphia, set up an institute to deal with industrial relations. The Reverend Dennis J. Comey, S.J., was appointed director. A native of Philadelphia, Father Comey had studied at St. Joseph's and for twenty years had followed the Jesuit course of study. The possessor of five academic degrees, a Doctorate and the Magisterium from the Papal College in Rome, Father Comey taught high-school boys in Boston, college sophomores at Georgetown, dogmatic theology at Woodstock, the Jesuit Seminary in Maryland. He served as president of St. Peter's College in Jersey City from 1937 until 1943, the year that he took charge of St. Joseph's new institute of industrial relations.

Father Comey's educational background, teaching experience, and lifelong interest in labor problems fit him ideally to direct St. Joseph's unique free night school in industrial relations.

With the emphasis on ethics, a faculty of 43 volunteer experts in the fields of industry and labor teach the four hundred and more enrolled students. Forty extensive courses are available. Subjects include ethics, management rights, union responsibility, security and politics, role of government in labor relations, philosophy of collective bargaining, conflict or cooperation, free enterprise, industrial democracy, personality problems, grievance procedure, leadership, public speaking, panel discussion, and productivity.

Mature-minded students from all strata of society, eminent industrialists, businessmen, management groups, members of various labor unions, trade associations, Catholics, Jews, Protestants, are taught the same principles, challenged by the same truths. Of the 3,000 and more students enrolled in the past ten years, labor and management representatives have been equally divided.

"If you can't understand and defend the other fellow's position, then you don't understand the problem," is Father Comey's characteristic reminder to new students . . . which explains why management representatives find themselves assigned to defend labor's position in panel discussions and classroom quizzes, while labor men present management's viewpoint.

### Justice and Fair Play

In Father Comey's school for industrial peace, truth and honesty, justice and fair play stand

at the head of the class. Emphasis upon high standards, sound, firmly established principles is not confined to textbook teaching. The day-by-day use of these principles and standards in removing causes of petty disputes and settling claims is demonstrated by examples from life itself.

Although no peace-at-any-price man, Father Comey nevertheless deplores the waste in the use of mere economic force. He would have men vie with one another for ideals, standards, productive ideas, sound formulas that would benefit all. St. Joseph's curriculum emphasizes human values, worthy ambition, pride in achievement, appreciation for worthwhile endeavor . . . things that usually are snowed under in the struggle over profits and prices, costs and wages, rights of industry and labor. These are important too. But as Father Comey points out, no one who is unaware or unmindful of human values that underlie economic theories, can be as mindful as he should be of the intrinsic worth of man or his inherent right to freedom and economic security. In a course of ethics which cuts across the lines of economic status to stress the fundamentals of human living, Father Comey has incorporated the basic teachings of the Papal Encyclicals on social justice.

When St. Joseph's college began its venture in industrial education, Father Comey's approach to labor-management problems was labeled too idealistic to count in an area dominated by greed for money and lust for power. Also, the scene of this sordid struggle was considered no fit place for a holy-minded priest or his heavenly dreams of industrial relations free from violence — none of which daunted the broad-shouldered, cool-headed, warm-hearted director of St. Joseph's Institute. He knew that no individual or group is ever completely in the grasp of wrong things, and therefore he felt confident that given a chance to learn and practice, labor and management would prove themselves advocates of fair play.

**An International Student Body**

At St. Joseph's, Father Comey gives both labor and management that chance in an institute unique for both its organization, its practical application, and its contribution to better industrial life and sound labor relations in Philadelphia. Industrial experts all over America, and from Germany, France, Ireland and Japan come to St. Joseph to study the formula and adopt the pattern of Father Comey's industrial college.

Father Comey authors the curriculum, acquaints teachers and students with its purpose, handles the copious correspondence, spends hours in conference and consultation.

To get practical experience in

"rough-and-tumble" labor relations, Father Comey began in 1951 to act as arbitrator on the Philadelphia waterfront. That year labor troubles were about to cost employers a lot of business and dock workers much wage money. Fortunately, the parties concerned—Philadelphia Marine Trade Association and local members of the ILA (International Longshoremen's Assn.) — were able to settle without a strike. Both were interested in finding a way to decrease future waterfront labor troubles. In their discussions the name of a Jesuit priest who had quietly and successfully arbitrated a number of small disputes popped up. The result was that an arbitration clause in their contract gave Father Comey jurisdiction and unlimited power to arbitrate whenever any part of the contract was violated.

On his own volition, Father Comey can come into any dispute; he does not have to wait to be asked. He can abrogate any deal between employer and union. He can take any steps he considers necessary to end the dispute and his decisions are binding.

**His Word Is Law**

To illustrate Father Comey's on-the-site arbitration: a shipment of heavily oil-coated iron rods may be so slippery that they are dangerous to handle, so the work gang notifies the ILA and the employers' association that they claim extra pay. Each association sends representatives to the dock. "Deals" are out; the worker is either entitled to time-and-half or no extra pay at all. If the employer and union representative are unable to reach a mutually satisfactory decision, Father Comey inspects the rods. His findings determine whether or not premium pay is due.

Once Father Comey scurried down a ship's ladder to inspect sugar that the work gang declared was water-soaked. In this case he found nothing that warranted extra distress pay. But before he left the ship, his ever-searching eyes saw another gang working in a filthy hold. They had made no claim for extra pay, but Father Comey saw to it that they received the time-and-half pay that was due them.

Again, Father Comey averted a possible tie-up of the entire port by a talk he made from the platform of a truck parked at the pier. One hundred and twenty members of the local ILA struck without the sanction of the union over differences in the pay of crews unloading small and large holds of sugar cargo boats. The employers' group, Philadelphia Marine Trade Assn. would have stopped all loading and unloading operations in the port if Father Comey had not convinced the men that they should return to work.

"I was confused, you were confused, the company was con-

fused," Father Comey told the men.

"But after I sat for four hours with your union officials and went over the working rules, I found that they are written in such a way that you're all protected."

**"Let's Go!"**

Then he explained that over a period of time, the amount of work assigned to each crew would average out, whether the holds were large or small. The strikers cheered and went on their way back to work when Father Comey concluded his talk with, "Let's go!"

Father Comey's arbitration program faced one of its hardest tests in a dispute between dock employees and the local ILA over a work gang's claim for $85 "rain guarantee" pay. The union threatened to strike; management closed the port and refused to hire longshoremen. No one remembered in the clash of words and tempers to notify Father Comey. But he came in anyhow—as he had a right to do.

Both sides, Father pointed out, had violated the contract—which automatically removed the dispute from their hands and put it under his jurisdiction. By virtue of his unlimited authority, he ordered management to re-open the port and the union men to return to work. After both obeyed his order, Father Comey studied the basic dispute and awarded the work gang the "rain guarantee" it had claimed.

Labor and management usually accept without question Father Comey's arbitration decisions. The facts of economic life are on his side. Strikes and other labor troubles mean financial loss for both sides. Workers lose wages; management loses business. Employers feel that although Father's decisions may cost them some couple hundred dollars — it is little to pay for peace at the docks.

If the decision is against the union, the worker realizes that he will save the pay a quickie walkout would have cost him.

Also, Father Comey's priesthood assures Catholic and non-Catholic that his integrity and his justice are not for sale at any price. He receives no pay, accepts nothing for himself. Contributions may be made to his college; but no one is under obligation to do so. He does not pose as a professional arbitrator, makes it plain that arbitration is an extra-curricular duty.

Under such conditions he can be aggressive, independent, free to do as he sees fit. Both sides indicate emphatically that they want to keep their priest arbitrator. Certainly, they are cautious about rejecting his decisions or balking at rulings they do not particularly relish. Evidently, neither labor nor management wants to fall out with him.

# Faith, Reason, And Art

*J. J. Gallagher*

*There is an affinity between art and religion*

PRIESTS are educated men. Hence it is not surprising to find respect for "art in general" even among those with little personal taste for "art in particular." In the hope of reenforcing that general respect and perhaps of inciting some particular interest, I would like to suggest some basic ways in which both faith and reason champion the rights of art.

A few years ago a well-known person made the statement that certain artistic masterpieces "not only translate Christian truths into easy reading and universal language, but also communicate the intimate sense and emotion of these truths with an effectiveness, lyricism, and ardor that, perhaps, is *not contained in even the most fervent preaching*" (Italics added). That remark came not from a hyperbolic artist or some critic of syllogisms. It is part of a brief but mastery address of Pope Pius XII (*The Function of Art,* April, 1952).

A further quotation from that address may aptly serve as the thesis of this article: "The function of all art . . . lies in breaking through the narrow and torturous enclosure of the finite in which man is immersed while living here below, and in providing a window to the infinite for his hungry soul."

Is the Holy Father being fanciful, or is there a literal infinite which nourishes the soul of man even naturally? And what is this enclosure through which art helps man to break?

There is such an infinite: it is the fathomless mystery of man's mind and of every created object which confronts it. The enclosure is the sense of familiarity which tends to bleed all the fascination out of things, making us at best unappreciative, irreverent at worst. Chesterton had this thieving sense in mind when he cited our need to look at familiar things until they become strange. Gerard Manley Hopkins hinted at the reward for thus scrutinizing the obvious when he assured us that "There lives the dearest freshness deep down in things."

Most men have occasional moments of wonderment. Something unusual enters their lives and extorts a measure of attention customarily denied to daily things. Take the experience of suffering bereavement. Suddenly we encounter dimensions so alien to our habitual scale of reaction that "we just can't believe it." A sense of vastness imposes itself, perhaps frighteningly. The world, it is the old world yet; but for a time at least there is something spa-

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**Father Gallagher is stationed at the Cathedral in Baltimore.**

ciously unaccountable about it. Very likely our own dying moments, if they are conscious ones, will be suffused with this awareness of how unsearchable were the roots of even common things.

Ordinarily, however, we resemble the lady who walked wide-eyed into a tree. "I saw it," she explained; "but I didn't realize it." The point is that ordinary things are wonderful, if only we realized them. We overlook that fact, I think, for two main reasons: 1) we think too little and 2) we think too much of our thought.

The first reason is obvious. We all detect in ourselves a tendency to skate over things, ignoring what is not of immediate concern, and regarding only the pragmatic aspects of what does concern us.

The second reason is harder to formulate. Briefly, we overestimate the power of the *idea* to exhaust the identity of the *thing*. Yet we have the assurance of St. Thomas that the individual thing is "ineffable." Our concepts are general, abstract, remote. At best we know things as composites of general characteristics. This composite is exclusive enough for practical purposes; but there is more to a thing than its practical purpose.

### Two Drops Of Water

For instance: imagine two drops of water. The concept "water" as representing drop-1 is identical with the concept representing drop-2. Yet the first drop is not the second drop, otherwise there could not be two drops. Something is absolutely peculiar to each. Can this peculiarity be explained by such scientific specifiers as time, weight, or location? Hardly, since the drops could be made simultaneously of equal weight; and certainly you would not switch their identities by switching their places.

Nor will it help to say that each has different atoms, electrons, etc. In this explanation you only restate the problem. Now the question is how atom-1 and atom-2 can both be hydrogen and still be different.

This problem of individuation is so profound and encompassing that it is hard to stand back far enough intellectually to see its features. It asks how "this tree" can be specific enough to be *this* and generic enough to be *tree*. It makes each individual thing doubly mysterious: in its uniqueness and in its kinships.

Science helps our understanding of a world of things, but mostly by finding out what to expect of various types of things. Even then, as one physicist observed, science ultimately explains unfamiliar incomprehensibilities by relating them to familiar ones.

Philosophy helps, especially by organizing the mysteries and asking the right questions. But as St. Thomas (or was it Gar-

rigou—Lagrange?) said: "The effort of human thought has not been able to track down the essence of a single gnat."

So far we have heard reason testify against its own ability to engulf the unique identity of any least splinter of reality. This testimony does not, however, justify any easy skepticism. Science and philosophy have certainly demonstrated that in its very makeup the mind of man is capable of tuning in to the knowability of natural objects. True, there is plenty of static, jamming, and bad tuning. But there could be no mysteries were there no light at all. And any instrument capable of recognizing its own deficiencies surely suffers from a glorious imperfection.

### Fresh Insights

Our own intellect therefore provides us with proof that we can constantly gain fresh insights into creatures, make new flavorings of their personalities, catch glimpses of linkages and peculiarities. We should make various approaches to this task: sometimes wresting clues by arduous thought; often more enrichingly by neutralizing our minds, so to speak, and letting things utter their secrets to our contemplating gaze.

Yet the question is bound to arise: why bother. I believe there are reasons for bothering which would appeal even to the atheist. But for the Christian the reasons are overwhelming.

First of all, the world is something that God is doing . . . and for Himself. Reality is His idea. Further, nothing could exist unless it were reflecting some aspect of God's Nature. Indeed, it is hard to conceive how God could be much closer to material creation than He already is.

But reverent attention to creation serves not only to deepen our grasp of God-in-nature, but also of God-in-Himself. Once again St. Thomas favors us with two crucial observations: "An error about creatures reacts in a false knowledge of God." And, "Although by revelation we are elevated to the knowledge of things which would otherwise remain unknown to us, yet we are never raised so far as to know them in any other way than through things which can be known by the senses."

These items of Catholic theology witness to the definite bearing our knowledge of creatures has on our knowledge of God. For an example, we need only think of the damage done to God's claims as a Father on someone whose earthly father was hateful. It should be noted too that a profound sense of natural mysteries renders the mind more sympathetic to the necessity and pertinence of supernatural mysteries.

### Mysteries On All Sides

Thus far we have come two steps. First, we have had

reason reassure us that everything is saturated with mystery. ("Omnia exeunt in mysterium," as a medieval philosopher phrased it.) Secondly, we have had faith encourage us, almost oblige us, to bestow our reverent attention on the wonder of creation. ("By the Lord has this been done, and it is wonderful in our eyes.") In other words, there are mysteries on all sides, and we want to plunge into them as deeply as possible.

It is precisely here that art fits in. For art is a special form of communication, and an outstanding means of penetrating into the ubiquitous mystery of reality. It is special and outstanding for a number of reasons.

First, art uses a language which gains immediate and emphatic access to man's senses: color, sound, rhythm, form. This fact takes on proper importance when we recall that the senses are the fountainheads of human knowledge. In the words of Father Thomas Gilby, O.P., "Our mind is joined to a body, not that it may be clogged up, but precisely for its perfection, that it may be rescued from generalities, and by entering the particularized experience of the senses reach somehow to the real concrete things in the world around it" (*Poetic Experience,* p. 25).

Secondly, art lets us share the insights of men with rare sensitivities and even rarer genius for communicating their discoveries persuasively.

Thirdly, art is preoccupied with values. (Here it is farthest from science and closest to religion.) Artists are the scientists of human experience. They are the grammarians of life's beauty, pathos, and mystery. Even when they rave against life, they dignify it by taking it seriously.

Finally, art invites us to notice things, and tends to induce a receptive state of mind. It is an implicit rebuke to our shallowness, our indifference, our lack of natural contemplation. On this point Robert Browning has a poem about an artist who was asked why he made painted trees when God already made so many natural ones. "Because you do not notice God's trees," he answered.

It should be clear that we do ourselves a disservice by looking for the wrong things in art. We should not demand that the artist prove things when he is out rather to celebrate them. We should not always demand the literal when distortion can suggest something better. We should not demand glaring logic when the artist is trying to conjure up mysteries which slip like water through the sieves of reason. Lastly, we should submit ourselves without prejudice to the influence of any art piece we want to understand. For, to be understood, art must be undergone.

There is no denying that art is as open to the abuse of sham as any other human activity. Yet it should not be forgotten that there is plenty of room for taste and disagreement, since not every man is sensitive to the impact of every type of art. Nor, for that matter, is the same man always responsive to the same degree.

But it may be safely maintained that not even a Christian largely indifferent to art need be deprived of seeing, with Pius XII, "a certain intrinsic 'affinity' of art with religion," and of acknowledging that "souls ennobled, elevated, and prepared by art are thus better disposed to receive the religious truths and grace of Jesus Christ."

## Jewish Anniversary

American Jewry celebrated, during the past year, the 300th Anniversary of the advent of their people into the New World. This is claimed to have taken place in the year 1654 when the Marannos (secret Jews) landed in Recipe, Brazil, and then in New Amsterdam (now New York).

This celebration of the Tercentenary ought to end the oft-made claim that Columbus was a Maranno Jew (and also his crew), who landed in the New World 162 years before the coming of the Jews in 1654. Columbus was a faithful Catholic, as were the members of his crew. He was born of Catholic parents and named Christopher, the Christ-bearer, which he was to some degree. He was a Franciscan Tertiary and, with his crew, attended Mass on the day of his departure for his historic journey. They received our Lord, in the Holy Eucharist, on that morning, from the hands of Friar Juan Perez who had persuaded Queen Isabella to further the expedition.

Every morning, as the ships ploughed their way through the Atlantic, Columbus and his sailors assembled and chanted the "Salve Regina" and the "Ave Maris Stella" to obtain the protection of the Heavenly Star of the Sea. Columbus named the first island discovered, San Salvador; and the second Santa Maria de Concepcion. Surely if Columbus were a Maranno, he would not have willed, on the day before he cried out, "Into thy hands, O Lord, I commend my spirit," that a Chapel be erected on the island of Haiti where three Masses were to be said daily; one in honor of the Blessed Trinity; one in honor of the Conception of our Lady; and the third for the repose of the souls of his father, mother and immediate family—David Goldstein in A.P.I. **Bulletin.**

# code and cult

*Joseph F. Marbach, J.C.D.*

*WOULD you please offer some suggestions about proportionate penances? A whole generation of clergy has grown up in this diocese with no idea other than "7 Our Fathers and 7 Hail Marys" as a grave penance.*

Canon 887 states: "Pro qualitate et numero peccatorum et conditione poenitentis salutares et convenientes satisfactiones confessarius iniungat; quas poenitens volenti animo excipere atque ipse per se debet implere."

It is a difficult problem but somehow a certain confessional instinct is soon acquired to determine the spiritual condition of the penitent, whether there was actually malice and complete freedom in what was done or omitted, or whether there were some circumstances lessening the malice of the sin.

When dealing with these grave sins and a proper penance for them, it is hard to be mathematical, calling to mind the words of St. Therese: "I'm glad God doesn't know mathematics" —indicating we shouldn't become too mathematical in spiritual matters of good and evil. However, with this understanding, we might say that every deliberate mortal sin should call for (as an example) at least one or two rosaries for the souls in purgatory, or in honor of Our Blessed Mother.

What each priest does in the confessional is his own responsibility and we cannot set a mathematical pattern. As each priest has a different manner of giving a sermon, so no doubt the admonition to the penitent and the penance will vary with each priest. With this realization however we venture to mention two penances which in our opinion should not be given:

The first is "Make the Stations of the Cross"; unless there is the custom in your parish that the people make the Stations of the Cross before or after confession, the sight of a person commencing the stations after leaving the confessional might be indirectly a violation of the secrecy that should surround both confession and penance and so it may be a source of embarrassment; if the people during Lent are accustomed to walk the Via Crucis, you could do it then.

The second is "Receive Holy Communion the next three days —or the next three Sundays"; even though the acceptance of the penance is sufficient at the time of absolution ("excipere

ad essentiam, implere ad integritatem"), still something could easily happen to prevent a person from receiving Holy Communion at a specific time; for example, she might become too ill to go to church or she might inadvertently break her fast and so the failure to fulfill the penance will cause needless anxiety. You could of course say "Try very hard to receive Holy Communion the next two Sundays."

On the other hand, you may wish to impose a heavy penance like "Say the Rosary in honor of Our Blessed Mother each day for a month" because of the possible long list of mortal sins, but in this case the normal adult can easily fulfill a hard penance. You may occasionally desire to impose a hard penance —but make it easy of fulfillment. You could say, "As your penance, during next week observe one day of fast and abstinence if you can do it without being noticed" if you wish to emphasize the gravity of the sin, but this is advisable only if the person can do it without calling anyone's attention to his day of fast and abstinence; persons who have confessed serious sins against the sixth commandment readily see the congruity of such a penance. The *Rituale Romanum* recommends this by advising the confessor to give "contrarias peccatis poenitentias . . . libidinosis jejunia, vel alias carnis afflictiones."—Titulus III, cap. 1., n. 20.

Sabetti-Barrett, writing in 1916, answered their question: "Quanta satisfactio imponenda sit poenitentibus?" as follows: "Quantitas haec universaliter determinari non potest; sed relinquitur prudentiae et judicio confessarii. Certum tamen est *regulariter loquendo* satisfactionem gravem pro mortalibus imponi debere, et levem pro venialibus: censetur autem satisfactio gravis, saltem ex praxi hodierna Ecclesiae, quae respondet operi quod sub gravi ab Ecclesia injungitur vel quod sub gravi ex se obligaret, si praeciperetur. Hinc satisfactio gravis et pro peccato gravi ordinario sufficiens erit Missam audire, jejunare, recitare Rosarium etsi quinque tantum decadum, Officium parvum B. Virginis, Litanias Sanctorum, et alia similia: non autem gravis censeretur, si Psalmus *Miserere* tantum imponeretur. — Cf. S. Alphons. nn. 508 et 515"—*Compendium Theologiae Moralis,* n. 763, q. 2.

Concerning grave penances, Noldin-Schmitt wrote: "Hinc satisfactio gravis erit missam audire, ieiunare, recitare quinque decades rosarii, officium parvum b. Virginis, litanias sanctorum cum precibus, susceptio sacramentorum, eleemosyna pro condicione status non parva et similia; gravis autem poenitentia non censentur psalmus *Miserere* vel sex *Pater*

et *Ave* tantum." — *Summa Theologiae Moralis, III, De Sacramentis* (1938), n. 303.

These last few words of Noldin-Schmitt might be emphasized. If a penitent confesses a grave mortal sin, to give a penance or 6 or 7 Our Fathers and Hail Marys which would take only a few minutes, would not only not equal the gravity of the offense but also, and this seems to me most important, would give the penitent a false impression that the priest doesn't consider what happened as being too serious. Thus, when dealing with deliberate mortal sins, it would seem better to favor some severe penance. In this same vein of thought we have the rather severe warning to confessors found in the *Rituale Romanum*: "Videatque, ne pro peccatis gravibus levissimas poenitentias imponat, ne si forte peccatis conniveat, alienorum peccatorum particeps efficiatur. Id vero ante oculos habeat, ut satisfactio non sit tantum ad novae vitae remedium, et infirmitatis medicamentum, sed etiam ad praeteritorum peccatorum castigationem."—Titulus III, cap. 1., n. 19. We may add that the entire first "caput" of the section on penance in the *Rituale Romanum* should be read, as it is an excellent review of our guiding principles as confessors.

We don't want to suggest any theoretical confession. No matter how we insist it is theoretical someone may believe we have an actual confession in mind and so we must forego a theoretical confession of certain sins. While not proposing any theoretical confession, we may repeat that while our manner may be gentle and mild, the penances we impose should be more severe than mild—for deliberate mortal sins.

McHugh and Callan state the following penances suffice for necessary matter: a Mass, a fast, five decades of the Rosary, the Litany of the Saints. As light penances they list: the De Profundis, the Litany of St. Joseph, five Paters and five Aves —*Moral Theology* (Wagner, 1930), II, n. 2761. They add "For a sufficient reason (e.g. the sickness of the penitent, the probability that a grave penance will keep him from future confession, the fact that his sorrow is very great or that he has gained a plenary indulgence, the performance of satisfaction for him by the confessor himself) the quality of a penance may be lessened. A grave penance may be lightened by joining it with some duty already owed, e.g., by requiring the penitent to say the Rosary while hearing Sunday Mass."

Their further comments are also noteworthy: "The character of the penance should make it suitable as a remedy for the spiritual disease of the penitent; that is, as far as possible

he should be required to perform works that tend to correct his chief failings. Thus, for those who are uncharitable or avaricious an alms or other work of mercy is a good penance; for those who are given to pleasures of sense, a fast or other corporal austerity; for those who are lax or irreligious, a prayer, a visit to the Blessed Sacrament, a meditation, or frequentation of the Sacraments. Ordinarily it suffices to impose prayers as penances since prayer is a universal remedy. Penances unsuitable to the penitent (e.g. fasts for one who needs nourishment on account of labors), those that are too difficult (e.g. perpetual or long-continued practices), those that are harmful (e.g. penances that will bring the penitent into suspicion or ridicule) must be avoided."

Finally, these same authors, in the following n. 2762, state the important lesson: "The confessor should give much attention to the study of moral and ascetical works, so as to be able to suggest suitable means to his penitents for overcoming their spiritual infirmities and avoiding future relapses."

*In view of the decree of recent years granting pastors the right to confer Confirmation in certain instances, (a) may a pastor confirm a newly born infant in articulo mortis; (b) does a pastor have a serious duty to confirm dying subjects?*

I would answer in the affirmative to both questions.

*I am starting a Rosary Society in this new parish. Can you give me information about how to get this society started canonically so that the ladies can obtain the Indulgences, etc?*

The national headquarters for such Rosary Societies is entitled "The Rosary Foundation, 141 East 65th Street, New York 21, N. Y." You might write a note to them asking for the Rosary Diploma and with this you will receive a form for the permission of your Bishop.

It is customary to frame this document (diploma) and place it in the sacristy. (The national headquarters keeps a permanent record of this diploma in a Master Register.) It is required that the names of the members be written into a book kept especially for this purpose which is referred to as a Rosary Register. The Rosarian's Handbook gives the official by-laws of the Rosary Altar Society and explains in detail all the requirements and various functions of the Society. The director and at least the four officers should have this Handbook.

Once the Society has been canonically established with the diploma, all indulgences are gained and you, the director, will have all the faculties for blessing rosaries, roses, candles, etc.

The usual honorarium for a diploma, Rosary Register, and a Rosarian's Handbook, is about eleven dollars.

This Rosary Confraternity in the United States is called the Society of the Rosary Altar—emphasizing the designation of an altar, either the main altar, or one exclusively used as a Shrine of Our Lady of the Rosary. We usually term it "the Rosary Altar Society" in the parish. There should be a statuary group or at least a picture of Our Blessed Mother giving the Rosary to St. Dominic.

The Society of course is for all, men and women, boys and girls, who pledge themselves to the recitation of the fifteen decades of the Rosary during a week—divided in any way they choose during the week, even a decade at a time. However, in practice, it is usually organized as a society of women.

The rosary beads must be blessed by a Dominican or by a priest with faculties to impart the Dominican blessing. The spiritual director of a canonically established society has the faculties proper to the Dominicans.

## Blessing Of Animals

Occasionally pictures appear in the press showing Catholic priests blessing animals, and some readers are surprised. The Abbot Hunter Blair is our authority for the following incident.

Father Mulhooley, O.P., at San Clemente, Rome, was speaking to an Anglican clergyman who said he had seen the blessing of horses on St. Anthony's day: "Most interesting," said the Anglican, "but I couldn't help thinking, just a little superstitious."

"Tell me, sir," asked the Prior, "what did you and your good wife have for dinner yesterday?"

"A turkey. And very good it was."

"And did you ask God's blessing on your meal before eating?"

"To be sure I did."

"Well, now, sir," the Prior's eyes twinkled, "tell me, in the name of all that's inconsistent, why is it more superstitious to call down God's blessing on a live horse than on a dead turkey?"—**Redemptorist Record.**

# BOOK REVIEWS

## Andrew Of Galilee

**I. G. Capaldi**

Macmillan Co., New York
1955. pp. vii, 276. $2.50

## A Portrait Of St. Luke

**A. H. N. Green-Armytage**

Henry Regnery Co., Chicago
1955. pp. 201. $3.00

THESE books should be catalogued among such as strive to throw light on the Gospels by indirection. This method can be very helpful in that it induces the reader to view a subject from a fresh angle, or helps him to see it in a new light. In the case of these books the method is applied somewhat differently by either author, and with widely varying thoroughness and success.

With Capaldi the character of Andrew is a very thin veil through which is seen the life of Christ. He might have substituted almost any other name from among the Twelve without altering much what he has written. Few readers will come away from the book with any better appreciation of Andrew than they enjoyed before.

The book is obviously intended for a popular audience and as a kind of simple introduction to the life of Our Lord. It is written in a florid style that is altogether too conscious. And beneath this style it is clear that the author is making little if any effort at scholarship. Apart from the relatively recent *A Catholic Commentary on the Scriptures,* he has consulted nothing more recent that Lagrange. He rests quite heavily on Edersheim (1890), and leaves the impression of trying to imitate him. The book may be of some service, but in a very limited way.

Green-Armytage tends more to the knitting he advertises in the title to his book. From the data discoverable in Acts and the Third Gospel he paints a likeness of St. Luke that calls for much more than a passing glance. In turn this picture tends to throw new light upon the two books that have come to us in the Scriptures bearing the name of Luke. Many of the details in the portrait will make the reader want to reread these books, not to verify the contention of Green-Armytage, but to look for the meaning that hitherto has escaped his attention.

Green-Armytage writes in an easy, even familiar style, but with a depth of thought that is challenging. He manifests an aquaintance with the most recent literature on the subject, and proves that he has been able not only to follow current discussion, however learned, but has a well founded opinion of his own. His own views, modestly enough offered, may not always stimulate agreement, but they will be found provocative. A book of this kind is always welcome, since it must prove profitable to any reader who has already made some progress in New Testament

studies, or who is anxious to delve a little more deeply.—Wm. L. Newton, S.S.D., Elyria, Ohio.

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## Father Vincent McNabb, O.P.

**Portrait of a Great Dominican, by Ferdinand Valentine, O.P.**

**The Newman Press, Westminster, Maryland, 1954, $4.00.**

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FATHER VALENTINE'S work is more than a biography. It is a storehouse of facts and records, and an indispensable source book for any future biographer of England's famous Dominican preacher, teacher, and "character," Father Vincent McNabb. There will be biographies, and not a few, we would guess, to follow this work and to utilize its appendices of memoirs and sketches and letters of friends and relatives.

Father Valentine remarks of his own objective, "Father Vincent is already emerging as a sort of legendary figure. Stories and anecdotes are related about him, each version of which tends to improve upon the last, precisely because much of what he did was unusual and even extraordinary." And he rightly concludes, "Some attempt must be made to lay hold of the real Father Vincent whilst his memory is still fresh in the minds of the brethren and whilst those who knew him in his childhood are still alive." This work moves on a modest level for the most part, as so defined, save for some few ramblings in the field of psychiatry that are perhaps not quite conclusive. The results over all, be it added immediately, are indeed impressive.

This is an absolutely honest work — no small achievement, itself, in a field where love and reverence and a sense of common life might lead to partiality and a playing down of the difficulties surrounding one's subject.

Father Vincent was indeed eccentric as the world uses the term: he went his own way when unchecked by his own keen observance of Obedience; he thought his own thoughts and uttered them, too, bluntly, cogently, and with effect; he blithely risked displeasure, wonder, and even scorn. But as his Prior, Father Bernard Delaney, observed with unusual insight, "His was an unusual life — admirable and, according to twentieth-century standards, astonishing and even disconcerting, eccentric, some will say; but remember, 'eccentric' is a relative term: it depends where you place your circle or fix your centre." Father Vincent's life was centered in God.

Father Valentine has also produced a beautiful book. One comes to love Father McNabb as does the author; to relish his very eccentricities, to savor his sharp wit and to see the signs of genuine sanctity. Of it all we would single out the chapter that deals with his death, entitled "Consummation." We have rarely been so moved as when we read how Father Vincent welcomed death, laughed at it and the prospect of his last illness, planned his own "eccentric" funeral, in his dying hours sang loud and clear his "Nunc Dimittis," and died with his favorite Scripture

quotation (in his *own* translation, of course) lingering on his lips.

Certainly here is a biography which will prove to be an immediate success among both clergy and laity. Not to anticipate the decisions of the Holy See but to express our own attitude, may we say that the emergence of a private *cultus* does not seem unlikely at all.

Incidentally, for those who would like to sample Father Vincent's writings, may we recommend *Father McNabb Reader,* edited by Francis Edward Nugent, published by Kenedy; also *Faith and Prayer* and *The Craft of Prayer,* published by Newman Press. — G.J.G.

## The Hills Were Liars

**Riley Hughes,**
**Bruce, Milwaukee, pp. 259, $3.25**

IT seems that sometime during the 21st century, civilization at last succeeded, after long effort, in committing suicide. This tale, whose geography is New York and Albany and vicinity for the most part, is the effort of the author to detail what there is left of life after the atomic bombing insanity has done its worst.

He starts with a little group of old men, plus one young one, the latter named Kevin. It is some little time before the reader becomes aware that he is witnessing the death of the Pope and the conclave of Cardinals to choose his successor; said successor takes the name of Pascal, and the Church goes on, and the Papacy continues, and the Pope takes up the herculean task of keeping alive the remnants of civilization. By means of a document unearthed and quoted by one of the old Cardinals for the young Kevin's benefit, the reader is given a speedy summary of the events that have ruined the world.

It is not quite the end of the race on the earth, but the little handful shown here at first are at the point of believing that nobody else has survived. They send Kevin to explore; he blunders into things like the remnants of the Museum, and the subway, and the Cloisters, and garners some little idea of what life was like *in illis diebus.* He makes contact with a few other human beings, and the two groups come into association, and a community is established.

After a little while, when other men make their presence known within reach, the Pope insists on the separation of the civil authority from his own, the government of the civil community being vested in Kevin, the only layman of the original group, and he has moments of thinking he has a priestly vocation. However, when other human groups are brought into contact, he is married to the widow of one of the men, named Peter; his wife dies tragically while he is on one of his solitary expeditions into the unknown, and then he does know that he is destined to be a priest.

He is ordained by one of the Cardinals; the Pope is assassinated by somebody called The Afflicted One; and Kevin is elected to succeed to the Papacy, accepts the task, and starts into the job of

picking up the relics of civilized social life to build a new world on the foundations of the Faith and the Church.

**A Fascinating Theme**

The theme is a fascinating one; it is a pity the execution of the plan is not quite up to its standard. The characters do not even come alive; the story is overloaded with symbolism; the reader is constantly wondering whether he interprets the symbols aright. For example, is The Afflicted One, minus a leg and obviously evil as he is, meant to stand for Satan? There is apparently some significance to be attached to the fact that the name of the man murdered is Peter and his wife is Mary, who dies in childbirth after Kevin has married her. The march of the plot is rather on the wooden or heavyfooted order.

But the story, for all its obscure title, taken from Jeremiah as that title is and with no obvious significance as used here, does make its essential point; there is no destroying the Faith and the Church. Amid the ruins of a world, it remains, and the Papacy remains; and so, civilization can be rebuilt. Comparison with other novels of this apocalyptic order are inevitable; stories like Benson's *Lord Of The World* and Noyes' *No Other Man* recur to mind unasked; but the present one need not apologize too abjectly for appearing less than those masterpieces of imagination and dramatic action.

There is here none of the dramatic pageantry of the Benson story; but then, Benson was dealing with the state of the world before the crack of doom and the fall of the last cataclysm, this one with the relics of civilization after the insanity of atomic bomb wars. Even with only a handful of humans left on earth, the forces of evil do their worst against the Church; but the gates of Hell do not prevail, and the story closes with the newly chosen Pope consecrating himself to the heroic task of building a new human world.

It is all too likely that the tale will interest hardly anybody except those of the Faith; others will surely be bewildered and not read past the middle of the story. —F. J. Mueller, Blairsville, Pa.

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## The Pastor's Cat and Other People

**Edward Vincent Dailey,**
**Bruce, Milwaukee, 1955**

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MONSIGNOR Dailey is pastor of St. Veronica's parish in Chicago, director of the Catholic Lawyers' Guild and of the Catholic Actors' Guild, and former editor of *The New World*. He puts his journalistic talents to good use in this little volume which concerns itself mainly with incidents of the depression years when he was an assistant at Chicago's Holy Name Cathedral.

The author uses a recital of the misadventures of his cat as a woof on which he weaves the warp of an account of priestly adventure with some of his old parishioners. With a touch of humor or a stroke of pathos, Monsignor Dailey evidences Christ's interest in and His

presence among His least brethren. These are simple tales but they have an impact. — Vincent T. Eaton, S.S., Catonsville, Md.

## An Autobiography from the Jesuit Underground

**William Weston, (translated from the Latin by Philip Caraman, foreword by Evelyn Waugh)**

**Farrar, Straus and Cudahy, New York, 1955, xxvii—259 pp.**

FATHER PHILIP CARAMAN, S.J., has made this book a companionpiece to his other translated "autobiography," that of Father John Gerard. Like Father Gerard, Father William Weston, his Elizabethan contemporary, wrote an account of what had befallen him on the English mission. Father Weston (or Edmonds) arrived in England in 1584, escaped capture for almost two years, and after capture, was imprisoned in various places until in 1603 he was exiled to the Continent. Weston's account was written in Seville in 1611, and he died four years later as rector of the English seminary at Valladolid.

While Father Weston is not so well remembered as Fathers Campion and Gerard, or even so well as Fathers Garnet and Southwell, his mission activity does not seem less fruitful than theirs. Only a few weeks after his coming to the mission he reconciled the Earl of Arundel to the Church. Until he was succeeded by Father Garnet,

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he was superior of the English mission, and his plans for the organization of the mission made possible its success. What marks him as an outstanding missioner is the fact that his influence was very considerable even after his capture. For seventeen years he was in prison, but those years were fruitful in conversions and important in shaping the character of the mission. To his contemporaries his asceticism was his most remarked quality; and undoubtedly therein lies the explanation of his influence.

Although Weston's work was as important as Gerard's, his life was less adventurous and his "autobiography" consequently less spectacular. These considerations would make it seem predictable that this present volume will have less general appeal than Father Caraman's earlier translation. Weston's account will, however, be read with interest by all who from literary motives or motives connected with the study of history concern themselves with the Elizabethan period.

As with Gerard's account, so with Weston's, Father Caraman has not been satisfied with a mere translation of the Latin text. In scholarly notes and appendices, the translator makes clear Weston's conscious and unconscious obscurities. There are two or three curious omissions on the editor's part which do not, however, mar the character or value of the work. Nowhere in the book, so far as I can discover, are we given the title of Weston's account as he wrote it or dictated it, although we are told the condition and location of

manuscript copies. We are told in the Gerard book that that account was written at the request of superiors; we are not told under what circumstances Weston penned his account. Also we are told in Appendix E that from a particular letter of Father Weston's his signature is taken from the front cover of Father Caraman's book; but the signature is not on the front cover nor elsewhere that I can discover. These are but small flaws in Father Caraman's substantial editorial accomplishment.—Vincent T. Eaton, S.S., Catonsville, Md.

## Personal Adjustment and Mental Health

**Alexander A. Schneiders**

**Rinehart & Company, Inc., New York, 1955.**

THIS is a book which covers quite completely although somewhat too laboriously the task set out for it. As one would expect, it has a virile philosophic orientation which certainly improves its value even though it may limit its admirers. Adjustment is spoken of in terms of morality as well as in relation to society, and a philosophy of life is proposed as a prerequisite to

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good adjustment. It is heartening to see "the question of spiritual needs" given its rightful place along with man's other needs.

The outstanding chapter in the book is probably chapter nine containing an excellent discussion of frustration. On the other hand, many of the other chapters are quite mediocre.

As a textbook, there is ample, well organized material. Unfortunately, the format leaves much to be desired. Nor is the choice of references the best, since one would expect a greater emphasis on references to authorities in the field rather than to popular writers from other fields.—Robert P. Odenwald, M.D., F.A.P.A., Washington, D. C.

## Priestly Prayers

**compiled and edited by Raymond A. Tartre, S.S.S.**

**The Sentinel Press, New York, N. Y. pp. 184**

FATHER Tartre compiled this volume of prayers, poems, and bits of advice to assist priest members of the Eucharistic League in conducting their weekly holy hours. He has drawn on such sources as the Missal, the Ordination Rite, the Roman Breviary, the Raccolta, St. Thomas Aquinas, St. Pius X, St. Ignatius, St. Augustine, St. Ambrose, Bl. Peter Julian Eymard, Pope Leo XIII, Pope Pius XII, Archbishop Carroll, and Archbishop Cushing. It includes prayers

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## Book Reviews

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Few priests can depend completely on their own abundant contemplative life when it comes to conducting a profitable holy hour. *Priestly Prayers* should become popular as a solid, rich, and sane source of devotional reading on such occasions.—John Fearon, O.P., Los Angeles.

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### St. Dominic's Successor

**Marguerite Aron**

**Herder, St. Louis, Mo., pp. 203, $3.75, with an introduction by P. Mandonnet, O.P.**

THIS 1955 publication is an English translation of a 1930 work. Yet it reads so smoothly one would never know it was a translation if the book jacket did not state the fact.

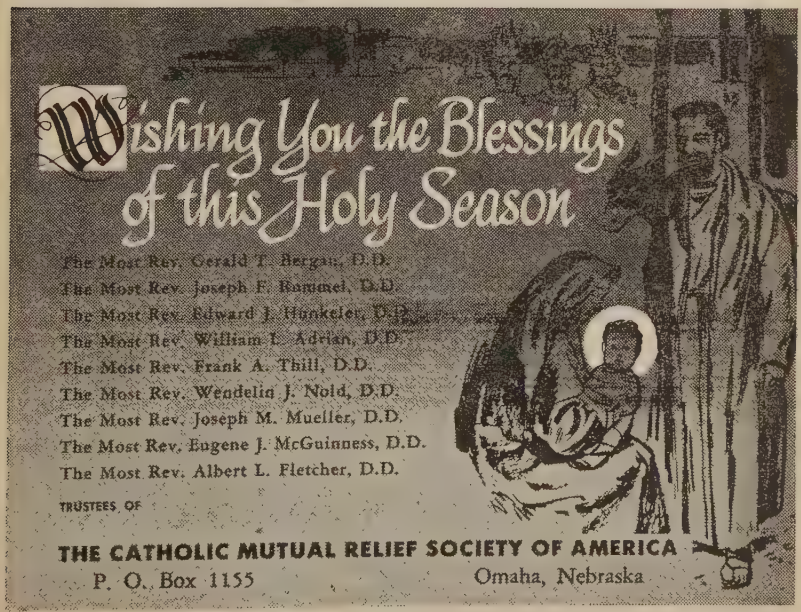
Specifically this book is a biography of Blessed Jordan of Saxony, the second master general of the Dominicans. Naturally it is based upon previous biographies and upon such basic sources as Jordan's letters and the *Vitae Fratrum*. Biographical information concerning Jordan is rather limited and the authoress has supplemented her biographical study with a wealth of medieval background.

No greater tribute could be

assigned to this book than the fact that Pere Mandonnet wrote for it a complimentary introduction. Scholarship is best appreciated by a scholar. Unlike Louis de Wohl, who so successfully fictionalizes the lives of Saints, Marguerite Aron has a real claim to fame by reason of her ability to make the dead data of research read like a novel. Her descriptions of university life at Paris, Bologna, and Padua in the thirteenth century; her record of student-faculty relationships, the cost-price of rooms in Paris, and of women professors in Bologna, will be interesting to anyone involved in Catholic education. Her asides about Dominic, Hugh of St. Cher and Humbert of the Romans are almost as valuable as other biographies written about these people.

Of necessity her richest source of information had to be the letters written by Jordan to Diana. Their affectionate tone might well embarrass many a scholar, but the authoress has given sufficient background, psychological and otherwise, to make them completely plausible. Personal letters from priests to sisters, whether in the thirteenth or the twentieth century, are always interesting; Jordan's were unusually poetic for a mathematician, and a German mathematician at that. Marguerite Aron is as sympathetic an eavesdropper as a man could hope for.

This book will naturally be of interest to Dominicans by reason of its subject, to Third Order Sisters by reason of its account of Third Order Dominican Sisters, and to people interested in thir-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teenth century Catholicism by reason of its wealth of aside information.—John Fearon, O. P., Los Angeles.

## Currente Calamo

Continued from page 982

lics throughout the world to maintain a neutral attitude in the event of war between his state and Israel.

## The End of The World—?

THOSE of us with an apocalyptic turn of mind have an uneasy feeling about the H-bomb — or is it the cobalt bomb that is more powerful? It could set off a chain reaction that might dissolve the earth by fire. There are other disquieting signs: the spread of Communism with the connivance of traitors in high places among the democracies (significantly, the Communists consider the Legion of Mary a greater menace than the F.B.I.) — and Communism could be considered the Anti-Christ.

If, as one venerable theory has it, the world must go on until all the fallen angels have been replaced, it looks as though we might soon reach our quota, with the population of the world doubling every fifty years or so.

Bishop Raymond A. Lane, Superior General of Maryknoll, may have had some such thought in his mind when he told an audience at Rochester, N.Y. last month

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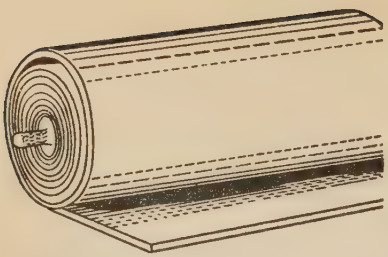

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that "the 20th century may well be the closing time of the human race."

On the other hand, Father Leslie Rumble, M.S.C., discussing II Peter 3: 10: "But the day of the Lord will come as a thief; at that time the heavens will pass away with great violence; and the elements will be dissolved with heat, and the earth, and the works that are in it, will be burned up" — Father Rumble thinks this prophecy has no reference to the H-bomb.

"First," he says, "St. Peter's reference is to 'the day of the Lord,' the end of human history brought about not by man, but by an act of God, originating not from within the world, but from outside the world altogether." But we know that God works through secondary causes and, frankly, we can find no reference to "outsideness" in the Petrine text.

"Again," he continues, "however disastrous the effects of an H-bomb on this small planet, the heavens and the elements of the whole universe, including all the stars so many millions of light-years away, could not be destroyed by any bombs made by man. . ."

But St. Peter does not say anything about "the elements of the whole universe, including all the stars." St. Peter refers simply to "the heavens" — as much as we can see with our eyes.

According to this editor's opinion, at least, Father Rumble fails to make his point.

### Another Opinion

Father Paul Henry, S.J., of the

# THE NAMES OF CHRIST

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Institut Catholique, gives the matter an odd twist:

"Is the end of the world to be destruction by H-bomb . . . or is it to be rather the beginning of a glorified world?

"A new heaven and a new earth may be a metaphor — but it is not all metaphor.

"If bodies are to be glorified there must be some kind of space, some system of temporal and spatial relations.

"If there is a glorified body, there must be a glorified world.

"The Incarnation did not take place at the beginning of history— God needed man's help to get the world ready for it.

"Language had to be perfected so that it could express the teaching of Christ. The political world had to be organized so that the Roman Empire could assist the spread of the Church.

"In the same way we can expect that God will need Christians to prepare and build with Him the glorified world in which glorified man will be called to live with Christ in God.

"One thing and one thing alone holds back human progress — sin. It is obvious how much yet remains to be done by man before the world is ready for its 'end.'"

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THE well known Jewish convert, Father Arthur Klyber, C.SS. R., asks us to announce that he wants to give away his leaflets about the Jews. Folded once, they measure 5½ by 7½ inches and are done on light newsprint.

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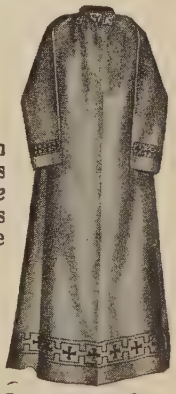

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thousands, if you can use them. Just write to Father at Holy Name Rectory, 3014 N. 45th St., Omaha, Neb., and tell him how many you want.

## 'National Review'

AS you may have seen by now, William F. Buckley, Jr., author of "God and Man at Yale," has published the first few issues of his weekly "National Review." Not yet 30, Buckley is Catholic and a militant conservative with a talent for getting people to listen. His initial capital of $290,000 was put up by 125 investors. The magazine will sell at $7.00 for 52 issues (211 E. 37th St., New York 16).

We were especially interested in Buckley's frank summary of the current situation in journalism. His, he contends, will be the first weekly journal of conservative opinion to appear on the American scene in our generation.

"By contrast, the Liberals have, roughly speaking, nine weekly journals of opinion. Three of these (*America, Commonweal,* and *Christian Century*) are religious journals, but Liberal none the less. One (*The Saturday Review*) is a literary journal, but with a heavy collectivist bias. Another (*The New Yorker*) is a humor magazine, but again with heavy Liberal prejudices. One (*Time*) is halfway between a news magazine and a journal of opinion. Three (*The New Republic, The Nation* and the *New Leader*) are orthodox weekly journals of opinion of the Left . . .

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## Correspondence

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THE problem which Lt. John F. Fink, USAF poses in his communication to THE PRIEST is one of grave concern to many people. Chaplain Brink's letter awakened many of his faith to the need of

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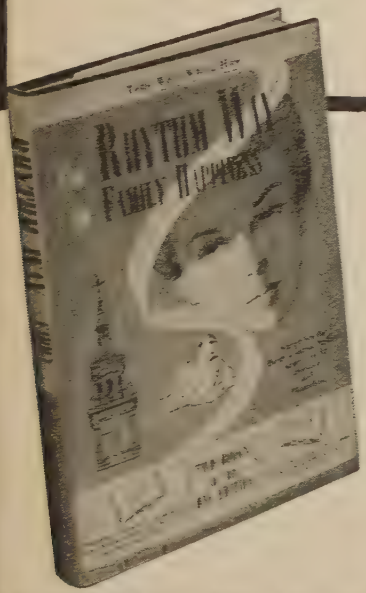


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| Chapter | IV | Medical Proof |
| Chapter | V | Reliability of Rhythm |
| Chapter | VI | Church Approval |
| Chapter | VII | How to Find Your Rhythm Cycles |
| | | Cycle Length Answers |
| | | Space to Record Your Rhythm Cycles |
| Chapter | VIII | Questions and Answers Regarding Rhythm |
| Chapter | IX | Voluntary Parenthood |
| Chapter | X | Other Factors Related to Rhythm |
| Chapter | XI | Acceptance of the Rhythm Method |
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A very comprehensive study with a suggested program for our Catholic schools has just been published by The Catholic University of America Press. The author is Brother Albert Bartholomew Clark, the title—"Religious and Moral Pre-Induction Programs in Catholic Secondary Schools." Some of the lessons contained in this have as their author Father John O'Connor, a Navy chaplain.

Since the Editor calls attention to the fact that Lt. Fink is a graduate of Notre Dame University, I should like to go on record as saying that during my days of active duty I always found Notre Dame alumni, like Lt. Fink, most alert in assisting chaplains in their work. These young lay men in many cases deserve the title of "co-adjutor chaplains."

Sincerely yours,
(The Right Reverend)
Maurice S. Sheehy, Head
Department of Religious Education, The Catholic University of America
Rear Admiral, CHC, USNR

## For Your Information

IN view of queries received by some editors, and in view of publicity in a number of Protestant journals, the following information is sent you:

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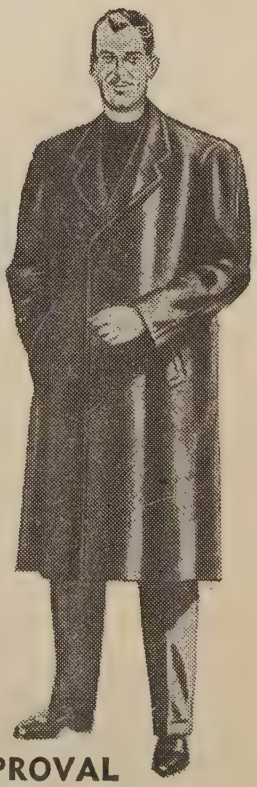

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the matter. The Paris newspaper Le Monde published a letter from him in which he expressed surprise that the Holy See refused to allow priests to be workers, although it permitted them to be teachers, newspapermen and even members of Parliament.

The Bishop of Agen tried to discipline him or at least make him use discretion. But Dubois finally left his parish and declared he was a Protestant. Today he is a Protestant pastor in Albi in southern France.

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in the khaki of the U. S. Army. His argument is neither new nor heterodox. He has merely put into modern form the old adage: Habitus non facit monachum. To translate for the benefit of the "vernacularists": The habit does not make the monk. Does it?

Yet he has been assailed in several letters that reflect the ignorance of their authors, nothing more. One poor lad chasing his own fantasy asks if priests should now appear in Bermuda shorts. Another looks forward to the day (apprehensively) when nuns will appear in slacks. Caricature is an amusing device, of course; but it is generally recognized as achieving its effect by deliberate distortion.

Can't these fellow-PRIEST-readers find the point and discuss it intelligently? What do they think of the rashness and boldness of our beloved Holy Father who dared to propose to nuns that a certain amount of change would be welcome in their (grotesque) dress? Does His Holiness asks for such nonsense as they allege?

Or maybe their error is as ridiculous in still another direction. They do think the habit does make the monk. Then they are guilty of an alarming naivete. All one needs to do to be a good priest is NOT to develop inner resources in cooperation with God's grace but simply to put on the cassock and wear it and sleep in it. Tonsure, worn publicly, of course, becomes a sacrament. The most extraordinary sacrament, indeed. Magic, not dogma.

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## Writer's Workshop

I AM delighted to write that beginning January 9th Josephine Bentham will again conduct a writing workshop. This will be a continuation of the course in short story which she gave during the past spring. She will plan to advise her former students in their work and at the same time introduce the techniques of short-story writing to those who have no previous instruction in it.

Miss Bentham's complete novel, "Flight to Beauty" appears in this month's *Redbook;* and her short story, "Rebound" is also in this month's *Women's Home Companion.*

The fee is $50.00 payable in advance with application. If after two lessons you wish to withdraw, a refund of $40.00 will be made. Please make checks payable to Alma Savage, Literary Agent.

The class will begin at 7:30 and end at 9:30 each Monday evening beginning January 9th and continuing through March 26th. It would be helpful if those interested in the course would write to us promptly, for the class will be limited to fifteen students.

Sincerely,
(Miss) Alma Savage
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## Publicity Gets Results

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would. Thanks for the extra mention in "Currente Calamo."

The plugs in THE PRIEST have been more of a help than any other. A priest usually knows before he writes to us whether he can get the service into the local paper or not. And many of them slip a couple of dollars into the envelope to help keep us going.

Our thanks again for all your encouragement.

Sincerely,
John Kenny, C.S.P.
Paulist Feature Service
Washington 17, D. C.

## The Hymnal

I DON'T want to delay any longer in writing to congratulate you on your fine article on the New American Hymnal. I was delighted with what you had to say.

Your suggestion concerning the use of Protestant hymns in Catholic services was especially appealing to me. I have made the same statement many a time, but have never had nerve enough to say so in print. When I came to the end of the editorial, and read that the new American Hymnal is following those lines in fact, I nearly cheered aloud for joy. Protestantism has certainly perfected hymn


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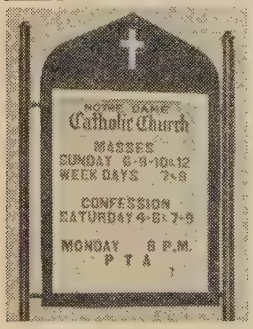


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singing, and since it has nothing directly to do with dogma, I can't see why we cannot "baptize" these good hymns. As long as they are orthodox (as so many of them are) there is no logical reason for not so doing.

I remember when I first began to study the Bach Orgelbuechlein. The teacher (a nice devout Lutheran) was interested in showing me the content of Lutheran belief as mirrored in those hymns. I, on my part, was overwhelmed with the fact that the texts to many of those old German hymns had a complete meaning only when read in the light of Catholic teaching. (At least, that is, the German version; some of the English translations watered them down a bit to more Protestant-sounding phrases.)

For my own part, I am also happy at the thought that we might have some such hymns because of the attraction it might have for prospective converts. I don't suppose that is a really valid reason for adopting them, but no one can stop me being happy over it, nevertheless.

Congratulations again, and best wishes.

Sincerely in Christ,
John L. Murphy

Rome

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## Correspondence

this problem or have Catholic husbands with pagan Japanese brides, please let me know.

I would be able to send you catechisms, prayerbooks, and a combination catechism and Bible. Also, if you would send me the address of the person concerned, I can provide a correspondence course and keep in touch with converts through a little paper I write in Japanese twice a month.

Thank you very much.

Very sincerely yours,
Joseph Guetzloe, S.V.D.
1801 Octavia St.
San Francisco 9, Calif.

## 'Revive The Legion Of Decency'

I WISH to second enthusiastically Father Donnay's suggestion that the Legion of Decency be revived. I understand that a convention on the subject is being considered and I think we should all get behind it. Where we lose out at present is that we have not a clean-cut program of enforcement. Merely to post the list in the vestibule does something, though as Father Donnay shows, it is not enough. A convention, with the publicity it would receive and the possibility of strictly uniform action over the country, would certainly have a deterrent effect on bad movies, and while we are at it we could include TV and comics.

I hope that all interested will write to headquarters of the Legion of Decency and express their opinions.

Sincerely,
H. D. Buchanan
El Paso, Texas

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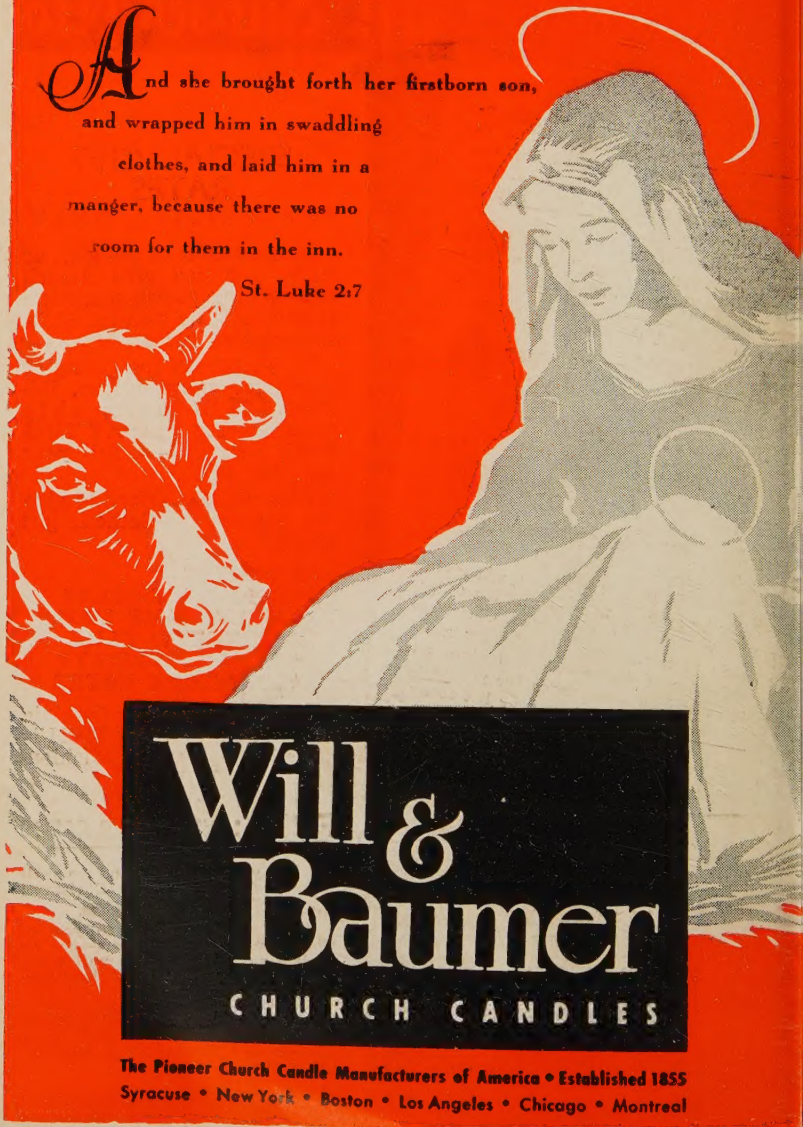
And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.
St. Luke 2:7

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